THE DIFFERENCE Between the OLD and NEW COVENANT Stated and Explained:

WITH

An Exposition of the Covenant of Grace in the Principal Concernments of it.

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Isaiah 55. 3. *I will make with you an everlasting Covenant, even the sure mercies of* David. Charles Nice Davis 1817.

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"A very valuable little book — Much misleading and unmeaning language has been used about the Covenants of God, and Mr. Pitt's treatise is not altogether free from it. Its leading views are scriptural and wholesome."

Jonas Dixon.

TO THE READER.

IT *is a matter of higheſt concernment unto the ſouls of men, to have a ſpecial acquaintance with the Covenant of Grace, the great Charter which all ſpiritual and eternal bleſſings are holden by, and the way and means wherein they have their conveyance, or are derived to them.*

There are many uſeful Treatiſes already extant on this ſubject; but ſtill there are ſome weighty points referring to it as with Jeſus Chriſt, and eſpecially concerning the Old mount

Sinai *Covenant and alſo the New, which have need of farther clearing, for the unfolding of many Scriptures, the eſtabliſhing the faith and promoting the comfort of Chriſtians. If it might be the fruit of my preſent undertaking to contribute any thing this way, or to give light into thoſe glorious myſteries ſo as God might be honoured thereby, I ſhould have my aim.*

In order to the further opening of ſome matters inſiſted on in this Treatiſe, I ſhall add that which followeth.

As the Covenant of Works was made with the firſt Adam *and all his ſeed in him, promiſing preſervation in life, upon condition of mans own perfect obedience to the will of God,* Gen. 2. 17.

So, the Covenant of Grace, was made with Jeſus Chriſt (not meerly as God, but as to be incarnate, or deſigned to be Mediator) as a ſecond Adam, *and with a Goſpel ſeed in him, promiſing all ſpiritual bleſſings, even eter-*

eternal life and ſalvation upon the condition or conſideration of his undergoing the curſe, and yielding perfect obedience to the Law on their behalf, Iſai. 53. 10, 11. Rom. 5. 6. to the end.

In this large ſenſe, it compriſeth that between the Father and the Son for our redemption which was full of grace, and did flow from the free favour of God to poor ſinners, 2 Tim. 1. 9. Tit. 1. 2. *as well as that to or with us,* viz. *the New Covenant, for the application of what is promiſed thereupon, which ſome ſpeak of, as if it only were the Covenant of Grace.*

Thus its conſtitution was from eternity, Tit. 1. 2. *though its revelation was in time to* Adam, Abraham, David, *&c.* Gen. 3. 15. & 12, *&c.*

Now, that being the condition of the Covenant of Grace, that the righteouſneſs of the Law ſhould be performed, or all the demands of it as to duty and penalty anſwered by Jeſus Chriſt; hence it was neceſſary that there ſhould be ſome means for his

coming actually under our very obligation: to that end, the Lord in infinite wiſdom made a revival or repetition of the Covenant of Works as to the ſubſtance of it (with a new intent) in the Covenant at Mount Sinai *(which did run upon Do and Live,* Gal. 3. 10, 12.) *not that* Iſrael *ſhould have eternal life, by their own doing; but that Jeſus Chriſt ſhould be born under the very Law that we were obliged by,* Gal. 4. 4. *Not meerly to make a valuable ſatisfaction by ſomething in lieu of it (for his taking our nature, and making interceſſion or other works of his, being of infinite merit and value, might then have ſerved the turn without his ſufferings) but as that word,* Gen. 2. 17. *required, to undergo the very curſe, and to fulfil the very righteouſneſs of it in our ſtead, which he did accordingly, and herein eſpecially conſiſteth our redemption.* Gal. 3. 12. Gal. 4. 4, 5.

The fulfilling the Old and confirming the New Covenant are the immediate effects of his death. He ſtood

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therein as the Mediator not of the Old, but of the New Teſtament, Heb. 9. 15. *therefore he died, not meerly to procure a New Covenant, or that God might with honour deal with men upon new terms, but to make good the terms or conditions of the New.*

The Mount Sinai *Covenant (with reference to the matter of it) may be ſaid to expreſs the Legal Condition of the Covenant of Grace, as to be fulfilled by Jeſus Chriſt; even as the New Covenant holdeth forth the bleſſings promiſed unto us that condition being performed by him. Theſe are matters ſo diſtinct, as I hope none will take offence, that I (as I have explained my ſelf) ſpeak of the Old and New as two diſtinct Covenants when compared each with other, as* Gal. 4. 24. Heb. 8.

Seeing I do not aſſert, that at Sinai *to be a Covenant of works for eternal life to* Iſrael, *upon their obedience to it, as ſome would have it, rather its reference is wholly to that of grace, though it be not the whole of it.*

Neither do I assert two Covenants of Grace or ways of salvation for substance distinct. But whereas it is usually judged that the Old is one and the same with the New, differing from it only in some circumstances and accidents, as rigorous exaction of duty by fear, terror, &c. I on the other hand think that spiritual blessings were dispensed out by the Covenant with Abraham, *and though* Israels *obedience to the Moral Law, was on another account, a fruit of holiness and sanctification, yet as the same obedience had relation to the Mount* Sinai *Covenant, so it ushered in only temporals to them: even as a child oweth obedience to his Father by a natural obligation, but if a Father should promise an estate upon some acts of the same obedience, then they would be cloathed with a double respect, or have a double use; so here.*

The Mount Sinai *Covenant being thus opened, many Scriptures will be explained, and it will be discovered, what those works of the Law are, which we are so often*

ten denied to have juſtification by: viz. *All works performed by our ſelves as the leaſt of a righteouſneſs unto juſtification, (or which cometh to the ſame) as a condition giving right and title to Salvation.* Act. 15. 1. Rom. 9. 30, 31, 32. Phil. 3. 9. *It is only the Obedience of Jeſus Chriſt to the Law that availeth to theſe ends. The Apoſtle induſtriouſly proveth, that men have not ſuch eternal mercies by their own works, moral or ceremonial either without or in conjunction with Jeſus Chriſt,* Rom. 3. 20. & 9. 3. Gal. 3. 11, 21. Gal. 5. 4. *the ſeeking to be juſtified or ſaved thereby is oppoſite unto true ſanctification; whence diſcourſes thereof are often interwoven in the Epiſtle to the* Romans *and* Galatians. *It's true, the very works of the Law of* Moſes *are moſt particularly oppoſed, becauſe the controverſie of that day with the Jews and Judaizing profeſſors of Chriſtianity was concerning theſe: yet if men give any other works the ſame place and office, by acting upon a legal ground, they become as works of the*

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Law, and the Apoſtles arguments are equally forcible againſt them.

For, he thus reaſoneth, That cannot be a juſtifying righteouſneſs in our preſent fallen eſtate, 1. *which is not perfect, for the leaſt ſin is enough to condemn;* Rom. 3. 20. Gal. 3. 10. *Nor,* 2. *which is our own, of our own working out,* Rom. 10. 3, 5. *Nor,* 3. *which leaves any place for boaſting,* Epheſ. 2. 9. Rom. 4. 2. *Nor,* 4. *which is oppoſite unto grace,* Rom. 4. 4. *And upon theſe accounts, all Evangelical Works are excluded out of Juſtification, for they are imperfect, they are our own ſubjectively; they would leave room for ſome boaſting, if acceptance to life were upon theſe, ſeeing it ſhould be by our giving unto God: alſo the way were oppoſite to grace, for if the condition were never ſo ſmall, yet being performed, the reward might be claimed upon our act, and ſo would be of debt, not of Goſpel-grace;* Rom. 4. 4. *The works of* Abraham *and* David *after converſion are excluded out of juſtification,*

juſtification, verſ. 2, 3, 6. *which argueth, that although Evangelical obedience kept in its due place, doth not derogate from the grace of God, yet it doth, and is oppoſite to it, if introduced into juſtification. So that* [*Goſpel-grace*] *doth not conſiſt in a bare abatement of the rigor of the Law, nor in making a bargain with us (for the ſake of Chriſt) to accept of our faith, repentance and ſincere obedience, inſtead of that which is perfect: but it ſtandeth, in excuſing us from a perſonal performance of that righteouſneſs which is the condition of life and admitting Jeſus Chriſt to anſwer the Law in our ſtead. For, the grand difference between the Law and the Goſpel is, the one juſtifieth by our own, the other by anothers righteouſneſs. If man himſelf be the Doer for life, that is the righteouſneſs of the Law, which ſaith,* Rom. 10. 5. *the man that doth them ſhall live in them. In oppoſition to it, that of the Goſpel is called* [*the righteouſneſs of faith*] verſ. 6.

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and of God, verſ. 3. *becauſe it is to be ſought out of our ſelves, in another, in the free promiſe; and that which we are the ſubjects of is to be diſclaimed here*, Phil. 3. 9. Rom. 10. 3. *The aſſerting it to be by any of our perſonal performances, giveth them the very place of works in the Covenant of works, which is anti-evangelical and introduceth ſome merits as well as perfect works would have done. The being enabled by grace to them doth not hinder meriting, any more than (as one ſaith) my furniſhing a man with my tools to work with, hinders his deſerving a reward. All ability that* Adam *had in innocency was from the favour of God, and what he was to do was duty. Faith it ſelf is not the leaſt of that righteouſneſs; it is an act of obedience, but as ſuch it is not ſaid to juſtifie, nor as it worketh by love, although it doth ſo work*, Gal. 5. 6. *Nor as a condition of life (as I have elſewhere manifeſted) but only as a means for the applying Chriſt and his righteouſneſs; much leſs can any works of*

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ours be a part thereof. The new creature availeth to being crucified to the world, Gal. 6. 14, 15. *i. e. as a means, but it is not said that it availeth to justification.*

To justifie, is, to declare a person to be righteous; the true God cannot pass a false sentence, therefore we cannot have justification without having a righteousness: this cannot consist in any act of ours as faith, repentance or obedience, as is already manifested; therefore it must be of anothers working out, the very righteousness of Jesus Christ, Rom. 5. 18, 19. 1 Cor. 1. 30. *And if his obedience (being to the Law) may be called a legal righteousness, yet as the same is applied by faith, it is to us an evangelical righteousness. All the question then is, whether evangelical works are not of the same use in justification that faith is of? have they not the same place and office there, that faith hath? I answer negatively, they have not; for often we read of the righteousness of faith, never of the righteousness of love in*

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that buſineſs. We are ſaid to be juſtified by faith, not (in the ſame ſenſe) to be juſtified by love or works.

It's true, there is a neceſſity of Evangelical works to teſtifie our faith, obedience, and thankfulneſs to God, but they are required, not as conditions, but as effects and declarations of our juſtification. Things are ſaid to be done, when they are manifeſted, as, Rom. 3.7. & 4.15. *A tree is known by the fruits. And thus not only open acts, but thoſe that are ſecret (when regular) have an aptitude to evidence faith, and that a perſon is juſtified, even when they are not actually ſeen.* Paul *ſpeaketh of being juſtified before God by receiving or applying the righteouſneſs of Jeſus Chriſt in the free promiſe, this is only by faith.* James *ſpeaketh of being juſtified by manifeſting to a mans ſelf or others that it is applied, this is by Evangelical works, and not by faith only. Thus by offering up* Iſaac, *the perſon of* Abraham *was declaratively juſtified, as it did ſhew his faith*

faith to be true, verſ. 18. (Gen. 22. 12.) *and not his working, but his believing is ſaid to be imputed to righteouſneſs,* Jam. 2. 23. *if this be juſtification in the ſenſe of* Paul, *yet it is by faith* [*and he was called the friend of God*] *there is juſtification declared by works, as God acted kindly towards him, ſo he acted in a friendly way towards God. He is a vain man that contenteth himſelf with a faith that ſtandeth in a bare aſſent to ſome propoſitions of truth without the power of them upon his heart,* verſ. 14, 19, 20. *That is a dead faith, which doth not profit, is not attended with ſalvation which remaineth without works,* verſ. 17, 20, 26. *therefore it is not the ſame true faith which any are juſtified by, but another thing. That unfruitful faith which is blamed here, certainly was as far from juſtifying them as it was from ſaving them, and ſo is not the faith which* Paul *inſiſteth upon, for by that men were juſtified, and that in order before works, for they cannot be performed in an inſtant,*

ſtant, though they certainly follow: but the juſtification and faith which they are put upon and called to declare by works, theſe are of a Goſpel ſtamp.

The Lord Jeſus having fully performed the Law as the condition of the New-Teſtament, hence it becometh abſolute to us. If improperly a duty, a way, or means to the enjoyment of ſome bleſſings of it, be called a Condition, I contend not. But a Condition properly is more than a cauſa ſine qua non, *it is a cauſe that hath a moral efficiency in it; for the fulfilling of it is that which giveth right, and upon which a man hath a title to what is promiſed, and without it none; and ſo it is a moral efficient cauſe of the enjoyment of the good promiſed in a Covenant. Faith and repentance are great duties; but nothing performed by us can be ſuch a cauſe or condition in the New Covenant.*

There is Abſoluteneſs, 1. In the form of the New Covenant. 2. In the actual admiſſion into it. 3. In the freedom of thoſe under it from the curſe of

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the Old, and in their participation of the bleſſings of the New.

1. *Wherever the form of the New Teſtament is given forth, it is in an Abſolute way* [*I will, and ye ſhall*]. Heb. 10. 16, 17. Heb. 8. 8. *to the end. He inſiſteth upon it that now* Jerem. 31. 31, 32. *was made good, and this purpoſely to draw off the Hebrews from the Old Covenant which they did too much take up in, and to put them upon looking unto the New. Other Scriptures may diſcover what is our duty before and after being actually intereſted in the bleſſings of it; but the nature of the Covenant is moſt fully expreſſed here in theſe Texts, which ſpeak of the great matters or promiſes contained in it, of the Mediator and ſubjects of it. The tenure thereof muſt be fetched from theſe places where the Covenant is purpoſely inſiſted upon, rather than from others, where only one promiſe is named, and it not ſo much as mentioned. And here, it is not called a purpoſe or prophecie, but a Covenant or rather Teſtament, and is ſo abſolutely held forth, as God undertaketh all.*

He promiſeth as well that they ſhall b his people, as that he will be their Go He promiſeth not only that he will r member their ſins and iniquities n more, but alſo that he will write h Laws in their hearts, i. e. *give frame of faith and new obedience these are as abſolutely promiſed here as any other matters, and therefore be lieving and obeying cannot properly b cauſes or conditions, but are fruits an effects of the Covenant, by its being ac compliſhed upon them. Their duty i neceſſarily implied, yet as it ſtandet here in the Covenant, the deſign of i plainly is, to expreſs the work of God what he will do for them, how he wi furniſh and capacitate them to diſcharg it towards him.*

2. *The actual admiſſion of all tha Jeſus Chriſt ſtood for, into the New Covenant, or the bringing them under it is abſolutely determined: he had an abſolute aſſurance that his undertaking ſhould take effect on all thoſe that he de ſigned therein,* Iſai. 53. 10, 11. *He ſhall ſee his ſeed; all that he travelled*

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for, and therefore they muſt be effectually brought into Covenant with him. There was no condition that his obedience had dependence upon, or upon which it was to be accepted for ſuch ſouls, otherwiſe not. He did not ſuffer at any ſuch uncertainty, but for thoſe which were aſſuredly to become the heirs of promiſe.

Yea, the making Covenant with us, is challenged by the Lord as his work, Iſai. 53. 3. *& 61. 8. I will make or cut an everlaſting Covenant with you, ſo* Jer. 31. 31, 32. Jer. 22. 40. Ezek. 16. 8. Heb. 8. 10. *God hath undertaken to bring under the promiſe, and make an application of it. Attendance upon means is duty, but it is not ſaid, that men do make the Covenant with God or bring themſelves into it by an act of theirs, but God maketh it with them, they do but take hold of Gods Covenant,* Iſai. 56. 4, 6. *The will of God is not determined by any act of man. When God will work who ſhall lett him? what he undertaketh ſhall be abſolutely accompliſhed; hence as thoſe under the*

Old Covenant who were to be redeemed are repreſented under the name of Iſrael, *ſo alſo are thoſe under the New to whom all is to be applied; the ſame are the ſubjects of both.*

3. *Thoſe that are actually in Covenant have an abſolute freedom from the curſe of the Old, and a like Promiſe of the bleſſings of the New. Jeſus Chriſt hath not only ſuſpended, but redeemed us from the curſe of the Law, being made a curſe for us,* Gal. 3. 13. *Hence we are ſaid not to be under the Law and to be dead to it,* Rom. 6. 14. & 7. 4. Gal. 2. 19. *Chriſtians then have not only a conditional freedom from the curſe of the Law in this life, but ſuch as is abſolute; and if they ſhould believe themſelves to be under it, they ſhould believe a lie.* Rom. 8. 1. *Yet Divine threatnings are of great uſe, not only to the unregenerate, but even to believers, to ſtrike them into a filial fear, ſo as to deter them from ſin, which hath ſuch puniſhment annexed to it, and this when they ſee themſelves ſecured from it; even as an ingenuous*

Child

Child will be afraid upon hearing his father threaten another for a fault and will beware of committing it. The non-elect are formally under the curse of the Law and vindictive Justice. The Elect before conversion, are not only materially under it, but the Laws sentence of condemnation is against them. Believers are so freed from it, as their sicknesses, death, &c. *are but materially the same mentioned in the curse, and turned into blessings to them.*

Also all the Promises of the New Covenant are absolute to all that are under it. Heb. 8. 6, &c. *No act of ours induceth an obligation upon God to vouchsafe salvation to us. That great blessing of the Covenant, Justification, is by faith, not said to be by it as a condition, and the same may be said of other blessings thereof; yet I deny not but figuratively that may be ascribed to faith which belongeth to Jesus Christ alone. The absoluteness of the Covenant is not attended with any such consequence, as that then man is at liberty, but God is not: for, such as are yet*

out of Covenant, or want a perſonal intereſt in the bleſſings of it, even all men are under a Divine Law, and an obligation to obedience, elſe they could not be charged with ſin, as they are, Rom. 3.23. & 5.12. *where there is no Law there is no tranſgreſſion, ſeeing ſin is the tranſgreſſion of the Law.* 1 Joh. 3.4. *So then, the obligation unto duty doth not ariſe meerly from entring or coming into Covenant; and that is ſo far from taking off the tie that it ſuperaddeth ſtrength to it; but no man is at liberty, whether he be in or out of Covenant.*

As to the way of the Lords entring into Covenant with men, it is this:

He by his Spirit in the Goſpel revealeth, and giveth Jeſus Chriſt (for he is the firſt ſaving gift) and all the Promiſes are vouchſafed in and with him. Coloſſ. 2.6. 1 Joh. 5.12. Rom. 8.32. Eph. 3.6. 2 Cor. 1.30. 2 Pet. 1.4. *The ſame New Covenant or Teſtament hath various effects.*

As the Spirit worketh effectually by the Promiſe of it upon the ſouls of men,

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ſo it is a Covenant of life and grace to them: it is by the New-Teſtament that the Lord ſaith to any ſouls live, and that firſt grace is wrought in them; Ezek. 16.8. & 36.26. Heb. 8.10. 2 Cor. 3.6.

As the Lord by giving and promulging the Promiſes, obligeth or putteth himſelf under engagements to make them good to men, ſo it is a Covenant to or with them, becauſe they obtain perſonal intereſt therein ſo as to have a ground to claim many priviledges thereof: thus often the Covenant was renewed with Abraham *after his being in it.*

*As by the ſame Covenant or Promiſe the Lord obligeth himſelf to all acts of Communion, and expreſſions of love, and kindneſs ſutable to or that can be expected in a conjugal relation, ſo it is a Marriage Covenant with them: the ſame inſtant they are enabled to conſent by faith (*Heb. 8.10. Joh. 1.12.*) to receive and enjoy the bleſſings promiſed as a neceſſary fruit and effect of the Covenant. It is promiſed there-*

in that they ſhall be his people, they ſhall reſign up themſelves to the Lord. He hath undertaken that one (i. e. *one by one*) *ſhall ſay, I am the Lords,* Iſai. 44. 3, 5. *A conſent is promiſed by the Lord as well as any other matter. So that our engaging our ſelves to God* (*or Covenanting with him*) *is not conſtitutive of the Covenant of grace, but executive, namely that which is produced in the execution of it, and may often be repeated or renewed by diſtinct engagings. God dealing with men as reaſonable creatures that act out of judgement and their own choice, urgeth duty* (*as believing, repenting,* &c.) *by arguments from the advantage of coming up to it* [*All that believe ſhall be ſaved*] *and the danger of neglecting it, ſuch* [*ſhall be damned*] *as* Mark 16. 16. Rom. 10. 9. Rev. 3. 20. *Such general propoſitions do not expreſs the full tenure of the Covenant, but only are means towards the execution of it; for, the invitations extend to all Nations,* Matth. 28. 19. Mark. 16. 15.

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(*since the death of Christ not before*, Psal. 147. 19,20.) *whereas the Covenant is only with the* Israel *of God*, Heb. 8. 8.

I shall add no more at present to this, but that my design in all is, the right stating evangelical duty, and the asserting the doctrine of free grace, which as it is the most Christ-exalting, so it is the most sin-mortifying, soul-humbling and abasing, and self-emptying doctrine: it is not the Law of works, but of faith that excludeth boasting. Colos. 1. 18, 19. Rom. 6. 1, 14. Tit. 2. 11, 12. Rom. 3. 27.

[*Reader, the following Treatise hath been divers years prepared and not one leaf added to it since* October 1672. *which I mention for a special reason*]. *My desire is, that all which I have said for clearing up of the mind and will of God in this great matter may be weighed in the ballance of the Sanctuary, and received as it holdeth weight there. And that thy sharing in the blessings*

blessings of the everlasting Covenant may be promoted hereby, shall be the prayer of him who is,

Thy Servant in the work of the Gospel,
S. P.

Mon. 4. *day* 20.
1673.

Christian

Christian Reader,

THE ensuing Discourse containeth a sober endeavour for the declaration and true stating of the nature and difference of the two Covenants of Works and of Grace. A subject this is which, by reason of the weight and use of it in the whole business of Religious Obedience, hath been attempted by many, and wherein, by reason of the difficulty of it, in conjunction with their own Prejudices, not a few have miscarried. Neither do I know of any who have yet handled it with that fulness and perspicuity as to shut up the way unto the diligence of others in the investigation and declaration of the Truth,

Truth, or to render Labour in the same kind either useless or superfluous. The stores of heavenly wisdom, grace and truth which are treasured up in the Divine Revelations concerning Gods Covenants, are far from being fully exhausted or drawn forth by the labours of any in this kind, although very many have already brought to light excellent and useful instructions in the mind of God and the duty of them who do believe. But the thing it self is so excellent, the mystery of it so great, the declaration of it in the Scripture so extensive and diffused throughout the whole body of it from the first to the last, as also in its concernment unto the whole course of our faith and obedience, that there is a sufficient ground whereon to justifie a renewed search into the mind of God therein as revealed in his word. There is no doubt, but the greatest product of Divine Grace, Goodness and condescension, next unto the sending of the only Son of God to take our Nature on him, with the direct effect

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nd conſequence thereof, is this of his entring into Covenant with the Children of men; nor hath any thing a greater tendency unto the advancement of his own glory. God might have dealt with mankind in a way of ſoveraignty or meer dominion, as he doth with the remainder of the creatures here below; but then it muſt be acknowledged that in ſuch a way of rule and procedure there would not have been that evident demonſtration of the divine excellencies, his goodneſs, righteouſneſs and faithfulneſs, as enſues upon the ſuppoſition of his condeſcenſion to take mankind into covenant with himſelf. And thence it is that he never did nor ever would treat with any of that race any otherwiſe or on any other terms. Wherefore when the firſt Covenant was broken by the entrance of ſin, God had no other relation unto mankind but that of a ſupreme Ruler and Judge, to reward them according to the penalty threatned, and eſtabliſhed in the Covenant. But as for any advantage in

a way of Love, Peace and Goodneſs there was none remaining until he had made and eſtabliſhed a New Covenant to that end and purpoſe. And this fully diſcovers how great a concern there is of the glory of God in the Covenant which he made with us and propoſeth unto us, ſeeing he never declared or intimated any other way of gracious or acceptable intercourſe in him; and the effects of it do iſſue in eternity. Moreover this diſpenſation of God in making a Covenant with our firſt Parents, was the greateſt evidence of the preheminence of that nature wherewith in time we were endowed, and only demonſtration of our being capable to be brought unto eternal enjoyment of him. For God herein admitting us into an intercourſe with him by a declared Rule of his own Goodneſs and faithfulneſs, manifeſted that we were capable of eternal rewards which he propoſed unto us in himſelf. And theſe things make the inveſtigation of the true nature of the Covenant with God firſt

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made with *Adam*, and the terms whereby it was made, both neceſſary and profitable. For although that Covenant is ceaſed by the entrance of ſin, as unto any ſpiritual or eternal advantage unto us; yet is it as revealed, ſtill inſtructive in the wiſdom and goodneſs of God, as alſo in the excellency of that ſtate and condition in which we were created, with the honour that God put upon our Nature, whence directions unto due apprehenſions of God, and our ſelves may be taken or derived. But as to the New Covenant which is in and with us in Chriſt, and ſo is comprehenſive of the whole work of his Mediation, it is the only inſtrument of our preſent relation unto God, of his communicating of himſelf in a way of Grace, Love and Mercy unto us, of our fixing faith, truſt and affiance on him, and yielding obedience unto him, as alſo of the bringing of our ſouls unto the eternal enjoyment of him. The knowledge hereof therefore is neceſſary to every one who thinks it neceſſary for

him

him to endeavour an acquaintance with God or Christ, the present state or future condition of his own soul. It is therefore doubtless a labour worthy of acceptance in any whom God hath given light unto in this Mysterie of his Wisdom and Grace, and ability for the declaration thereof, to endeavour the direction and instruction of others in the Truth and Doctrine hereof, wherein all our faith, obedience, present comfort, and future happiness do depend. But yet further, besides these two solemn stated Covenants, the one suited unto the preservation of the state of integrity wherein we were created, and the other to the renovation of the Image of God in us through Jesus Christ which we had lost by sin, there is mention in the Scripture of sundry particular intervening Covenants that God made with his Church, or single persons, at several seasons. Now whereas they did all partake of the Nature of a Divine Covenant in general, so were they emanations from and particular expressions or limitations

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ons of one or other of the two ſolemn Covenants mentioned; for a Covenant of another kind abſolutely, or more Covenants God never made with mankind. But yet under the Old Teſtament, while the wiſdom of God was to be hid in its own myſteries, and not clearly brought forth to light, there was ſuch a mixt diſpenſation, revealing for certain ends, the Notion, Senſe and Power of the firſt Covenant and preparative for the introduction of the full revelation and declaration of the latter by Jeſus Chriſt, who was in all things to have the preheminence, as that it is not eaſie to diſcern and diſtinguiſh what belongs unto the one in them and what to the other, or from whether of them they are to be denominated. Here therefore is a bleſſed field of ſacred Truth, wherein humble, ſober and judicious perſons may exerciſe themſelves, to the great benefit and advantage of the Church of God. To ſtate I ſay aright the Nature of a Divine Covenant in general, with its Eſſential Properties,

which must be in every one that is so, to manifest the true difference that is between the first and second Covenant which God hath made with us, in themselves, and their Nature, with their different effects and ends, to declare what Properties, Doctrines and Ends of the first Covenant or Covenant of Works, with what of the Nature, Power and Efficacy of the second Covenant or the Covenant of Grace God brought in and declared in that dispensation under the Old Testament, wherein there was a mixture of both, though one only established in power, to manifest what there was of Christ in the Law, and how the whole power and sanction of the first Covenant was through the Law conferred upon Christ, and in him fulfilled and ended, is a work deserving the most diligent travel of those who are called unto the teaching of the Mysteries of the Gospel. And in these things with sundry other of an alike importance hath this Worthy Author laboured, if I am not much mistaken, unto good

succes.

ſucceſs. And as his deſign is to extricate things which ſeem perplexed, to give light into the whole doctrine of the Covenants by declaring the proper Order and Method of the things contained in them, with their reſpect one unto another, that the grace of God in the Covenant of Grace may be exalted, and his faithfulneſs with his holineſs in the Covenant of Works both in and by Jeſus Chriſt, the end of the one and the life of the other; ſo the Reader will find I hope that ſatisfaction in theſe great and deep inquiries which he will have occaſion to return praiſe and thanks to God for.

John Owen.

THE

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ERRATA.

Page 1. Line 7. Read *vouchsafing*: p. 3. l. 14. a
p. 36. l. 11. add *the*: p. 17. l. 10. for [*door*,]
[*doer*.] p. 34. l. 30. r. *fail*: p. 59. l. 24. for *a*
tended, r. *attending*: p. 69. l. 29. and 70. l. 1. r. *worse*
p. 91. l. 6. r. *betterness*: p. 97. l. 27. for *this*, r. *thus*
p. 104. l. 27. r. 2 *Tim.* 1. 9. p. 155. for *course*, r. *curse*
p. 171. l. 14. r. *Mal.* 4. 4. p. 222. l. 12. r. *by his*: p. 234.
l. 10. r. *Taft. Sacr.* p. 226 l. 26. add [4] p. 230. l. 24.
for *it*, r. *in*: p. 245. l. 23. blot out [*to be*].

THE Great Myſtery OF THE COVENANT OF GRACE.

CHAP. I.

Of a Covenant in general, and the diſtribution of the Covenant, into that of Works and of Grace.

THE All-wiſe God that he might magnifie his loving kindneſs towards miſerable man in vouchſaving him fellowſhip and Communion with himſelf, in all ages had this admirable contrivance of dealing with him,

not in the way of *prerogative*, but in the way of *Covenant*. When man was in a ſtate of innocency, there was a *Covenant of Works* wherein he put himſelf under engagements to him, to continue him in life, if he kept his ſtanding and remained obedient. And alſo man being in a fallen eſtate, he chuſeth ſtill to Converſe with him in the way of a *Covenant*, not as made with the *firſt Adam*, but with Jeſus Chriſt as *a Second Adam*, and with all his Seed in him.

There are many Scriptures which give clear intimations of ſuch a *federal tranſaction* between God the Father and Jeſus Chriſt the Son, in order to the recovery and everlaſting Salvation of Sinners: even where we do not find the very notion or name of it. Thus *Iſa.* 53. 10, 11, 12. There is a mutual agreement, ſomething to be undergone by Jeſus Chriſt, he is to *make his ſoul an offering for ſin*; ſomething promiſed to him thereupon, *he ſhall ſee his Seed* —— So *Iſa.* 42. 6. Here are the parties Covenanting, the Father and the Son, not *men* but *I the Lord* who cannot err in my appointments, who am faithful and able, even the almighty God, I have called *thee i. e.* Jeſus Chriſt, and will *give thee*, the ſpeech is turned and directed to him, *thee*, who art my only beloved Son. Here is the Fathers de-

designation and sealing of him (*John* 6. 27.) to the mediatorial imployment, promising him much upon his undertaking it, and his acceptation of this office and voluntary submission to the Will of the Father in it, *so I come to do thy Will*, &c. *Heb.* 5. 4, 5. *Psal.* 40. 7, 8. *John* 10. 17, 18. And these together amount to or make up a *Covenant* between them; for what more can be necessary thereunto? Here we have the *matters* or things promised *viz.* all that conduce to the compassing the great end of salvation. Was man under alienation from God? Behold it is promised, I will give *for a Covenant*; no way imaginable whereby this wide breach could be made up, but by a *Covenant*; and that of Works being broken, man would not be trusted any more, and therefore now Jesus Christ as a *Surety* undertaketh all necessary for the ending and making up the difference, and the retaking and restoring his Seed into Divine favour again for ever, so as he is even *the Covenant* of the people; all the condition of life on their part to be performed is found in him. Yea, he hath undertaken the removal of all obstacles and impediments within, that would hinder their attainment of Covenant mercy, he is given for *a light of the Gentiles*, he taketh away the inward blindness that is found with

them. No ſinfulneſs or unworthineſs may be a diſcouragement, for behold all is in a way of free grace [*I will give thee*----] Chriſt himſelf the fountain of all is freely given, and the Father is upon the higheſt determination and reſolution for bringing all to effect *I will give thee*--------.

So there are many promiſes made to Jeſus Chriſt of aſſiſtances and all requiſites to the mannagement of this great work *I will hold thy hand* i. e. will aſſiſt and be thy helper, as *Iſa.* 41. 13. and many promiſes of ſucceſs and of his being Victorious over all his enemies, and having the Heathen for his inheritance, &c. *Pſal.* 2. 8, 9. *Zech.* 9. 10. *Pſal.* 72. 8. *Dan.* 7. 14. upon his obedience: all which plainly argue a *Covenant* between the Father and the Son. It is implied alſo in the aſcribing to him the working out of *redemption*; for, unto that is requiſite an agreement between parties. The Father promiſeth that upon the payment of ſuch a price by his Son, ſuch Souls ſhould be ranſomed and ſet free; Jeſus Chriſt conſenteth yea payeth it and thus becometh a Redeemer, this amounteth to a Covenant.

But in order to the further clearing of this matter, I ſhall conſider a *Covenant* in general, and then its diſtribution into that of

Works

Works and that of grace, the interest of Jesus Christ in the latter, and also the date of it.

The Word [Covenant] in Hebr. ברית *Berith*, is taken either [*properly*] for a mutual contract or agreement between two parties, and is differenced from a Law which is without obligation on the Law-giver or Commander, and from a single promise, which is without stipulation from him to whom it is made. Covenant may be thus taken, when applied to the whole Covenant of grace between the Father and the Son, for therein was stipulation.

Or Covenant is taken [*figuratively*] in Scripture, either for a bare Divine promise, as *Gen.* 9. 9, 10. that was with every living Creature, many of which were uncapable of contracting with God, or of making any stipulation. So Covenant is taken for a bare sign or seal of it. *Gen.* 17. 10. Also for a part, as the moral Law which was but a part of the old Covenant, is called the Covenant. *Exod.* 34. 28. *Deut.* 9. 9, 11, 15. Thus Covenant and promise may be used promiscuously, a part for the whole. *Rom.* 4. 13. *Gal.* 3. 17, 18, 19. and thus *figuratively* Jesus Christ himself is called [the Covenant] *Isa.* 42. 6.

The Covenant of God on the behalf of man is two-fold, and is thus distinguished.

The Covenant
- 1. *Of works*; with the first *Adam* and his Seed.
- 2. Of Grace.
  - 1. With Jesus Christ the Second *Adam* for all his, from eternity.
  - 2. With his in and with him in time, considered in its.
    - 1. Legal Condition, typical manifestation, and servile temporary administration at mount *Sinai*.
    - 2. Evangelical disposition as to matter and form, viz. Spiritual promises, free and lasting dispensation, and all this considered in its.
      - 1. Primary revelation, and renewing with the Fathers, as *Abraham*, *David* &c. before the incarnation of Jesus Christ. *Gal.* 3. 14, 16, 17. under the old Testament when the *Messiah* was promised, and privileges in him.
      - 2. Ratification, consummation or perfection, after the incarnation of Christ under the new Covenant or Testament, *Heb.* 8. and 9. wherein the Mediator is exhibited, and privileges coming and to be applied absolutely by him, more clearly enumerated.

Or

Or thus,

The Covenant of God on the behalf of men is two-fold, and is thus distinguished.

The Covenant

1. Of Works, with the first *Adam* and his Seed in him.
2. Of Grace in its
   1. Constitution with Jesus Christ the Second *Adam*, and his Seed in him, from Eternity, consisting of Promises and agreements for their (*i. e.* his Seeds) recovery from a state of sin and death to a state of righteousness and life, in and by him.
   2. Declaration and manifestation as with us, in and with Christ in time, and thus it is considered in its.
      1. More private dispensation whilst the Church was Domestical, or in families as to its.
         1. Primary revelation and promulgation to *Adam*. *Gen.* 3. 15.
         2. After Secondary renewing execution and application to the Patriarchs as *Abraham*, &c. *Gen.* 12. & 15. & 17.
      2. More Publick dispensation when the Church became Congregational as to its.
         1. Legal Condition, and administration in the mount *Sinai* Covenant. *Exod.* 19. & 20.
         2. Evangelical disposition *viz.* Absolute Promises and unchangable administration in the new Covenant *Heb.* 8. 8, 9, 10, 11.

The

The first part of this Division is, *Generis in Species*, *viz.* into Covenant of Works and of grace.

The Second part *viz.* the Division or distribution of the Covenant of grace is threefold. 1. *Accidentis in Subjecta*, viz. with Christ as principal and with us in him. 2. *Effecti in suas causas*, and that extrinsecal and intrinsecal, *viz.* legal condition, Evangelical dispositon. 3. *Accidentis in accidentia*, viz. *primary revelation, ratification.*

1. *There was a Law or Covenant of Works made with the first* Adam *and his Seed before the fall:* in that state man was to seek eternal life in the way of his own obedience. Then God was upon those termes with man [*Do and live*] for that Divine threatning of death, *Gen.* 2. 17. *In the day thou eatest thereof thou shalt surely dye*, doth strongly imply a promise of injoying life; if he were obsequious, else he might have said, if I eat or eat not, it is all one, yet I am liable to death.

Doubtless as the threatned death was intended purposely to deter from eating, so the hope of life, was also a perswasive to this forbearance.

Yea the *tree of life* confirmeth this; man was made an exile, out of Paradise. *Gen.* 3. 22.

3.22. *Lest he put forth his hand and take also of the tree of life and eat and live for ever*: such an act of banishment would have been needless for prevention, if it had never been intended for such an end to establish man in life in case he had kept his standing. Some Divine Law or Covenant therefore there must be this way. *Some may doubt, whether this was a Covenant of Works, because here is only a threatning of death upon eating the forbidden-fruit.* Gen. 2. 17. *upon disobedience to that one positive Law or Command; and perfect obedience unto all moral Commands, not so much as mentioned, nor death threatned to the want of it.*

I answer, Man in his first Creation was under a Natural obligation to an universal compliance with the Will of God: *Eccles.* 7. 29. *God hath made man* [*upright*]; this rectitude of nature imports an exact conformity to the Divine will, it is opposed here to all those inventions, evil devices, new tricks, vain and crooked Counsels, which were the inlets to all iniquity. He was created in the image of God [*Gen.* 1. 27.] which did not consist meerly in the faculties of the soul, as understanding, will, &c. but in gifts of illumination, righteousness, and holiness. *Coloss.* 3. 10. *Eph.* 4. 24. There was an inscription of the Divine Law upon *Adams* heart,

heart, yea even the Gentiles by nature shew the work of the Law written in their hearts *Rom.* 2. 14, 15. although this is exceedingly defaced and obliterated by the fall of man, yet not wholly raced out or extinguished.

Now there being such original righteousness, a Law of nature that obliged man (as soon as created) to all moral obedience, it was needless for the Lord (in entring into Covenant with him) to make a repetition of that Law without, which was antecedaneously written in lively Characters, with a deep impression as a Law within.

All therefore that was necessary unto the making or forming of it into a Covenant of Works was, the *Addition* of some positive Law or Command, as a test or tryal of obedience to the whole, and this we find in that Supervenient Command of not eating of the tree of knowledge. *Gen.* 2. 17. under the highest penalty of *death* it self in case of disobedience. This is the more evident, because this positive precept, was of such a nature and so intwisted with the other, as *Adam* could not fall by transgressing of it in eating of the forbidden fruit, without a violation or breaking of all the moral Commandments and involving himself in all sin and iniquity thereby. Christ himself, is

giving

giving the sum of the Law, in these two, of due love to God and the neighbour *Mat.* 22. 37, 38, 39. Now, the tryal of love is by keeping his Commandments. *John* 14. 21, 24. and by eating that fruit, *Adam* transgressed his Command. *Gen.* 2. 17. and gave an evident proof of his want of love to God, and to his neighbour also, thereby murthering not only himself, but all his posterity with him.

Yea though it seemed a small and indifferent thing in it self, yet there was the summ of all sin, in that first transgression, which the Apostle compriseth in three things. 1 *John* 2. 16. *All that is in the world, the lust of the flesh, the lust of the eyes and the pride of life.* And *Gen.* 3. 6. The woman saw the tree was *good for food*, in this pleasing of a carnal appetite, was the lust of the flesh, *and pleasant to the eyes*, here is the seeking to satisfie undue desires, *the lust of the eyes*, and *to be desired to make one wise*, or as the Serpent suggested *verse* 5. *to be as Gods*, this is ambition, or, *pride of life.*

It might be manifested, how all or most of the Commandments were broken by this act; here was infidelity, not believing the Word of God, and seeking to *Deifie* himself, against the first Commandment; *Adam*'s preferring the voice of his wife, yea of the Serpent,

Serpent, before the Word of God, againſt the Second, a conferring with Gods enemy about his word (a part of his name) without due zeal for his glory againſt the Third, a not reſting from his own work againſt the Fourth, *Eve* out of her place in eating without her Husbands advice and conſent, againſt the Fifth, a running under a Divine threatning of death to many thouſands, yea millions of men, againſt the Sixth, a giving way to an inordinate ſenſual appetite in eating the forbidden fruit, againſt the Seventh, a taking what was not his own, being reſerved by God, againſt the Eighth, a receiviug a falſe accuſation againſt God. *Gen.* 3. 5. againſt the Ninth. Uncontentedneſs with the ſtate and Condition God had placed him in, aſpiring to be higher than he ſaw it meet, againſt the tenth Commandment. And thus there was a Univerſal diſobedience in *Adams* eating the forbidden fruit, (there is the ſeed of all ſin in Original ſin) and therefore ſuch an exact obedience to the moral, or natural as well as to the poſitive Law, was required there, as rendred it a Law or Covenant of Works.

But man cannot now obtain happineſs and Salvation by his own doing according to that, for it is ſaid to be *Epheſ.* 2. 9. *Not of Works leſt any man ſhould boaſt.* So that

Jeſus

Jesus Christ is not given for the renewing that old Covenant of Works with us again, as the way to eternal life, though the matter of it is drawn into the Covenant of grace, to be performed by him for us, as may be further manifested afterward.

2. There is a *Covenant of Grace*, provided *for the recovery of some by Jesus Christ, from a state of sin and death unto a state of righteousness and eternal life.* All that conduceth to Salvation, is of grace *Ephes.* 2. 8. *By grace ye are saved. Rom.* 11. 6. *If by grace, then it is no more of works, otherwise grace is no more grace. But if it be of works, then it is no more grace, otherwise work is no more work.* The way of Salvation is here ascribed unto grace, the holy Spirit giveth us both the terms of the distinction, by making *grace and works* such opposite terms, as one excludeth the other: that therefore made with the first *Adam* was a *Covenant of Works*, that for restoration by Jesus Christ, is a *Covenant of Grace*, see *vers.* 26. 27, 28. *Rom.* 6. 14. The accepting of Jesus Christ in our stead, to be our second *Adam* was as by Covenant, so of meer grace, as well as what is promised to us through him; they together make up but one Covenant of grace.

Some call the former a *Covenant of amity*

or

or friendſhip, becauſe God and man were in perfect amity, and a Covenant *of nature*, becauſe natural integrity did capacitate to perform it; but theſe do not ſo fully expreſs the nature of it, ſeeing the promiſed life therein was to be by working.

Some call the latter a *Covenant of faith*: and there is indeed an oppoſition betwee[n] *the Law of faith and the Law of Works*, i[n] the matter of juſtification. *Rom.* 3. 27, 28. That particular priviledge of the Covena[nt] *viz.* Juſtification, is by faith, and not b[y] the works of the Law; but in a diſtribution theſe are not the moſt diſtinct members o[f] the whole Covenant; ſeeing Faith, is but a particular bleſſing and fruit of it; hence tha[t] cannot be expreſſive of the whole nature thereof: that is not the oppoſite Condition, or doth not take the place that works had in that Covenant with the firſt *Adam*; it is rather what was done or ſuffered by Jeſus Chriſt that ſupplieth this. *Iſa.* 53. 10, 11. is therefore improper, eſpecially unleſs by *faith*, be meant the righteouſneſs of Jeſus Chriſt applyed thereby, rather than that particular grace for application.

And note, that in the Epiſtle to the *Romans* and *Galatians*, juſtification is ſaid to be *by faith* in oppoſition only *to works*, not *to Jeſus Chriſt or free grace*. If we ſhould give

give *faith* the place that was given by the false Prophets unto *works*, we should be culpable and egregiously cross the mind of the Apostle in this matter as well as they did. Some *Grace* in that Covenant with the first *Adam*, do no more make it coincident with or deny that in and with Christ to be a *Covenant of Grace*, than some *Works* (*viz.* Evangelical) in that with Christ, doth deny that with the first *Adam* to be a *Covenant of Works*; or than some *faith* in God, required in *the Covenant of Works* (*viz.* the believing that word *Gen.* 2. 17.) doth deny that which they call the Covenant of faith to be so.

It must therefore be said, it was not Gospel grace, or faith in a Mediator that was found in the Covenant of Works, and so as properly as this may be denominated of *Works*, so may the other be called a *Covenant of grace*, especially seeing the Gospel is called the word of grace. *Act.* 14. 3. *Act.* 20. 32.

As to the several parts following in the distribution of this *Covenant of Grace*, some of them carry evidence with them, as what is said of *primary revelation*, renovation, *consummation*, &c. the other will be further cleared in the sequel; yet thus much I would say here, for the clearing of them.

That the Covenant of grace was made

with

with Jesus Christ, that Text doth witness, *Isa.* 42. 6. for the Father is contracting with him, yea all *the Covenant of the people* is firstly with him; he not only removeth obstacles that would hinder their fruition of federal blessings as an interested Friend (whose name is not in a Covenant) may do among men; but he is the great Covenanteer [*a Covenant of the people*]: the promises are primarily made to him on the behalf of men, and he maketh the first claim to all, as his own right, his own due by a grant or Covenant under the hand and seal of the Father to himself; this will be proved in the next question.

That also the Covenant is made *with us in Christ*, is no less evident. Believers are of the seed of *Abraham* and *David*, and of the house of spiritual *Israel* to whom the promises run, they may lay claim to them in their head. *Gal.* 3. 9, 14, 29. *Rom.* 11. 27. *Ezek.* 20. 37. *Jer.* 31. 31. *Heb.* 8. 8.

If any doubt of the second distinction, into *Legal and Evangelical*; let them know, I am far from thinking that the mount *Sinai* dispensation was a Covenant of Works to *Israel*; as if the design and intendment of God therein had been to afford eternal life to *Israel* upon their own doing: but yet, it is called [*the Law*] *Rom.* 10. 5. *Gal.* 3. 10, 13, 17.

13, 17. Even in way of opposition to the promise *vers.* 12. Yea. *vers.* 8. God — preached before the Gospel to *Abraham.* —

Here the *Covenant* with *Abraham* is expressly called *Gospel*, and that in contradistinction from the very *Sinai* dispensation, which is called *the Law*; undeniably he speaketh of the Law, not as given to *Adam* before the fall (for then man himself must have been the door for life, and not another for him) but as given at mount *Sinai* 430. Years after that promise to faithful *Abraham.* vers. 17.

So that *the Covenant of grace*, is rightly distinguished, *by legal and Evangelical*, for the holy Spirit here giveth us both parts of the distinction, speaking expressly of that at mount *Sinai* as one member of it; yea he maketh these so opposite, as he saith *vers.* 12. *and the Law, is not of faith*, and so is not the Covenant of grace, but yet the *Sinai* Law appertaineth and referreth to it, *viz.* as holding forth *the Condition thereof to be fulfilled by Jesus Christ.*

CHAP. II.

Of the Oneneſs of the Covenant with Jeſus Chriſt and us.

THE Covenant of grace was made or eſtabliſhed not only with us, but joyntly with Jeſus Chriſt and us in him ſo as both are within one and the ſame Covenant. For, the great tranſactions with Jeſus, yea even the giving and ſending of him, and his accepting the office of a Redeemer and undertaking for us, theſe are all of grace, as well as what is promiſed to us through him, therefore *the Covenant of grace*, muſt take in all that conduceth (otherwiſe than by a meer Decree) to our reſtoration and eternal Salvation. And in *Iſa.* 42. 6. the Father is contracting with the Son, I will [*give thee*] for a Covenant of the people; therefore that with the Son and with the people belong to one and the ſame Covenant.

Indeed as that which partaketh of the nature, or is a part, is put for the whole, ſo that with the people alone, even here, beareth the name of a *Covenant*, as being within

within the grand contract with Jesus Christ as a branch and parcel thereof, yet both together make up that one Covenant of grace, as appeareth thus.

1. *There is no Scripture Evidence for making these, two Covenants, one of Surety ship or redemption with Jesus Christ, and another of grace and reconciliation made with us:* that distinction which some use, is improper, for the parts of it are coincident, seeing that as with Jesus Christ was out of meer grace also: *John* 3. 16. And it is promised that Jesus Christ should *be given* for a Covenant, therefore it is of grace that we are redeemed by him, 2 *Tim.* 1. 9. There was *grace* before the World was, and that must be in the Covenant as with Jesus Christ: which was for the *reconciling the World* unto the Father. 2 *Cor.* 5. 18, 19. *Coloss.* 1. 20, 21.

It is true, Christ only is our surety and Redeemer, not we in our own persons; yea he is our head, our Lord, and King, and on that account of his standing in those different capacities he hath some peculiar precepts and promises appropriated to him, which are not afforded to us in the same manner or degree; yet this hindreth not the Oneness of the Covenant with him and us: as, it is promised unto *Abraham*, that in him all

the Families of the Earth ſhould be bleſſed, that he ſhould be a Father of many Nations. *Gen.* 12. 3. and 17. 4. Which promiſes are of a higher nature than are made to us (for every Believer is not the Father of many Nations) yet we are within the ſame Covenant that was made with *Abraham*. *Rom.* 4. 11, 12, 13. *Gal.* 3.

As in Covenants between Princes, ſome Articles may be concerning prerogatives or royalties that are peculiar to them in their publick capacities, which the people ſhare not in but in them, as ſtriking ſayl, *&c.* other grants may concern the people in their private capacities, as Merchants, Mariners, *&c.* yet Prince and people within the ſame contract. So doubtleſs there may be diverſe grants to Jeſus Chriſt in his publick capacity in the office of a Mediator, other promiſes made to his Seed; yet King and Subjects, head and members, are within one and the ſame Covenant; as the principal debtor and the ſurety within the ſame obligation. *Gal.* 4. 4, 5.

Indeed *the ſame Covenant of grace*, may be diſtinguiſhed, *as it is made with Jeſus Chriſt*, and, *as with us*; yet not to intimate two diſtinct and compleat Covenants, but two Subjects of the ſame Covenant. *As with Jeſus Chriſt*, it had its conſtitution from eternity,

eternity, before we had a being, *as with us*, it hath its application in time after we exist. I had rather therefore distinguish one and the same Covenant of grace into these two parts. 1. *For redemption and reconciliation*; this as with Jesus Christ for us. *Gal.* 3. 13. *Tit.* 1. 2. 2 *For Application*; this as with us in him. *Heb.* 8. 10.

From eternity Jesus Christ was a Mediator undertaking the Covenant; but in time is executing and interceding for our participation of it.

2. *The Covenant of grace was made with Jesus Christ as a publick person, a second* Adam, and therefore *with all his Seed in him:* the Covenant of Works being violated, Jesus Christ was appointed as the means for restoration and recovery. He was *our David, King of Saints Isa.* 53. 3. *Luke* 1. 32. and so represented many Subjects, he was a *common parent*, having a great Spiritual Seed. *Isa.* 53. 10. The *first Adam*, was a figure of him that was to come. *Rom.* 5. 14. *i. e.* of Jesus Christ, and wherein it is specified, as *the first* standing for his Seed derived unto them, *sin and misery, death and condemnation*; So *the second*, standing for, and representing his Seed, deriveth unto them, *righteousness, justification and eternal life. vers.* 15. to the end. 1 *Cor.* 15. 45, 47.

Thus they are compared together and Jesus Christ the Second, preferred before the first.

If the first *Adam* had never fallen, it is not imaginable that he should have injoyed life by one Covenant and his posterity by another; their life would have been by keeping as their death was by breaking one and the same Law of Works: So, Jesus Christ the Second *Adam* and all his spiritual Seed injoy justification and life by one and the same Covenant of grace, *We are quickened together with him, Coloss.* 2. 13. *i. e.* as our common person standing in our stead.

3. *All in the Covenant as with us is undertaken for and promised in the Covenant as between the Father and the Son, and so together make up but one Covenant.* For, his being *the Covenant of the people*, implieth, that all promised to or to be performed by the people, it is secured in the contract with Jesus Christ. Whatsoever was requisite unto our restoration, redemption, and reconciliation, he agreed to work it out. *Isa.* 53. 10. there were the same objects and end in that as with him, and that as with us. 1 *Pet.* 1. 18, 19. 1 *Cor.* 6. 20.

Yea all necessaries also for application is in the Covenant as with him. Is Justification and the giving of a new heart promised

to

to us? *Jer.* 31. 31. The same is promised to Jesus Christ. *Isa.* 53. 11. *By his knowledge (i. e.* by the knowledge of him) *shall my righteous Servant (i. e.* Jesus Christ) *justify many* — and *he shall see his Seed, and be a light to the Gentiles.* Isa. 42. 6. Which implyeth newness of heart, and having God for their God.

4. *All blessings afforded in a Covenant way to us, were primarily granted to Jesus Christ*, and therefore *the Covenant is joyntly with him and us:* as Mr. *R.* observeth, Christ is first justified and acquitted from the guilt of sin, and then we. *Isa.* 53. 11. Christ first Sanctified and filled with the Spirit and then we. *Isa.* 42. 1. He first glorified and then we. *Heb.* 1. 2. *Rom.* 8. 17. Jesus Christ is our great *Feofee in trust*, he hath all the riches of grace and glory granted to, and vested in him to our use and behoof, both have them by the same Covenant.

Indeed he hath the precedency, he excelleth in dignity and power, he is the first-born among many brethren. *Rom.* 8. 29. the first born from the dead. *Coloss.* 1. 18, 19. All fulness dwelling in him; all is firstly granted into his hands and in the second place to us. If we would obtain any Spiritual gifts, any graces, any comforts, any glory, we must be beholden to him, bor-

row all from his ſtore, receive all from his hand. The Divine Spirit is from him *Joh.* 16. 7, 8. All grace from him. *Rom.* 16. 20, 24. 1 *Cor.* 16. 23. Repentance from him. *Act.* 5. 31. *He is exalted to give repentance and the forgiveneſs of ſins.* Faith it ſelf from him. *Heb.* 12. 2. Which argue that all flow from the ſame Covenant. The Name of Jeſus Chriſt is in the Covenant, he is the principal party there, to whom all the promiſes are primarily made on our behalf.

5. *Union with Jeſus Chriſt is the only way to promiſed bleſſings, and therefore the Covenant is made joyntly with him and us:* 2 *Cor.* 1. 20. Not only [*ſome*] but [*all*] *the promiſes of God in him are yea, and in him amen.* Twice *in him*; none of the promiſes are made *immediately* to us, but all invariable, unchangable, in their making, and in their performance or accompliſhment, yet it is, *in him.*

I might argue alſo, from Jeſus Chriſt his receiving the ſame *ſigns with us, Baptiſm and the Supper*, and why were they applied to him, if he were under one Covenant, and we under another?

6. *All the antient Covenant expreſſures run joyntly to Jeſus Chriſt, and alſo to Believers which are his Seed:* the promiſes to *Adam, Abraham, David*, &c. were not ſo

so many distinct Covenants of grace; they were but various gradual discoveries of the same Covenant according to the variety of occasions in the several ages, every new one being for some new end and bringing with it a further degree of manifestation, and all run to Jesus Christ and us.

1. *That gracious promise revealed to* Adam *primarily runneth unto Jesus Christ, as to the blessed Seed, and then to us in him:* wretched man having eaten of the forbidden fruit, what could he expect every moment but the execution of that dreadful Sentence. *Gen.* 2. 17. *In the day thou eatest dying thou shalt die.*

O what unexpressible astonishment must needs seize upon his guilty Soul on this account, there being no contrivance by any Creature wisdom, no way open, either for the escaping the stroke of Divine wrath or for standing under it; for, how should a feeble Creature bear up, or avoid being crushed under the weight of an omnipotent arm?

Now, behold in the cool of the day, when the shadows of the evening were comming upon undone, fallen man, then was the first dawning of a day of grace, saith God *Gen.* 3. 15. *I will put enmity between thee and the woman, and between thy Seed and*

and her Seed, it shall bruise thy head, &c. The bowels of Divine compassion did so tenderly rowle towards him, that he could not pass one day, without some intimation of his love and revealing his gracious intendments towards him.

Indeed this was immediately spoken, *not to* Adam *as a promise*, but *to the Serpent as a threatning*, yet was uttered that *Adam* might over-hear and Spell out Something of a promise in it. But, *Jesus Christ is primarily this Seed of the woman which bruiseth the Serpents head*; For, it is he that standeth Conquerour over all the enemies of Salvation, *sin*, *Satan*, *death*, *and Hell*, he procureth their utter overthrow, destroyeth the works of the Devil. 1 *John* 3. 8. Vanquisheth and overcometh him. *Revel.* 12. 9. Christ is chiefly intended by it. Believers are Victorious only in and by Jesus Christ, they *overcome by the blood of the Lamb*, and so the promise is joyntly to him and them.

Many matters in this first discovery of the Covenant did lie dark and were hidden, it not discovering distinctly, what Seed of the woman it should be, nor the way or means, to this or that he should be God as well as man, and how this should be brought about, which were afterward revealed.

2. *The*

2. *The Covenant with* Abraham *was joyntly with Jesus Christ and us:* there was *a gracious promise* (which faith might hang upon) as early as the days of *Adam*; this was a *promise* of a blessed Seed to be given *for man*, but *the Covenant with man* concerning it, seemeth to be dated, not from *Adam*, but from *Abraham*. *Gal.* 3. because the Lord was pleased to deal with *Abraham* in a more familiar way than with others before him, putting himself under Covenant ingagements to him. *Gen.* 12. 3. *In thee shall all the families of the Earth be blessed*, and Gen. 17.

They must needs be at a great loss about the Seed of the woman, of whose posterity it should come, and it was the chief *additional excellency* of this federal expressure to assure *Abraham* that the *Messia* should come of his Seed according to the flesh. *Gen.* 22. 18. *In* [*thy Seed*] *shall all the Nations of the Earth be blessed*, and thus that which was more general in the former to *Adam*, is here more particular, for it is restrained to this family, and it was an advantage to know the family which he should come of. There were other promises made to him, as concerning *the Land of Canaan*, and that the Lord would be *his God*. *Gen.* 17. 7. The latter was hinted before,

before, to another person *Gen.* 9. 26. *Blessed be the Lord God of Shem.* It is observed by some, that *Shem*, was the first man in all the Scripture that had this honour. It is not expresly said that he was the God of *Adam*, or of *Noah*, but the God of *Shem*. Now this betometh more general, he will be the God of *Abraham* and his Seed.

And this [*Seed*] expresly is *Christ*, *Gal.* 3. 16. *Now to* Abraham *and his Seed, were the promises made, he saith not unto Seeds as of many, but as of one and to thy Seed which is Christ*, So *vers.* 19. Whether it be taken for Christ *mystical or as a publick person* yet *Christ* is firstly that Seed, and it is as clear as the Sun, that not only Christ but Believers also are *the Seed* in the same *Abrahamatical* Covenant. *Gal.* 3. 7, 26. especially. *vers.* 29. *and if ye be Christs then are ye* Abrahams *Seed and heirs according to promise.* What can be more evident? Believers are also of the Seed, and so the Covenant with *Abraham* runneth joyntly to Jesus Christ and them.

3. *The Covenant made with* David *runneth joyntly to Jesus Christ and us*: *Psal.* 89. 20, 28, 29. *I have found my Servant* David —— *my Covenant shall stand with him.* *Abraham* was not a King, but *David* was, and the Covenant was made with him

him in that capacity, as the great *additional excellency* thereof: and it typically holdeth forth Jesus Christ in his exaltation to regal dignity. Herein are some things appliable only to Jesus Christ, as *vers.* 27. and often he is called *the Son of David*, and it is promised *Ezek.* 34. 24, 25. *I the Lord will be their God, and my servant* David *a Prince among them.* This was long after *David* was dead, and therefore must refer to Jesus Christ. And also this Covenant with *David* extended to that Seed which would *break statutes and sin against the Lord.* Psal. 89. 30, 31, 32. Which cannot refer to Jesus Christ, but to us; and thus that Covenant expressure did run joyntly to Jesus Christ and us.

4. *The New Covenant runneth joyntly to Jesus Christ and us*; for he died as *Mediator* not of the *old* but of the *new Testament.* Heb. 9. 15. Which he could not have done, if he had not been under it.

As an *additional excellency* of the new, Jesus Christ is mentioned, not *as undertaking*, but *as actually exhibited or come*; and his being the Mediator, and the new Covenant it self whereof he is the Mediator, are distinct things, yet both within the Covenant of grace. Indeed whatever promises there are, for application of blessings to us in

in Christ, are included in the new Covenant, that extendeth to all matters of his ministration, as already in that Office: but the promises are all firstly made to Jesus Christ and to us in him.

Corol. 1. Hence, *the Covenant of grace is very extensive*; it taketh in all the promises made to Jesus Christ and to us; yea all the antient promises of a blessed Seed to come, did belong to that Covenant, in lieu of which, we have a Mediator actually exhibited, and also the new Covenant. It may be questioned by some, whether all the promises still in force, in the Book of God do belong to the Covenant of Grace, because so few are enumerated where it is mentioned, as with us. *Gen.* 12. & 17. *Heb.* 8. 10, 11, 12.?

But seeing all are made and fulfilled in Christ, hence they must all flow as living streams from that Fountain. The Covenant of grace with Jesus Christ that is the great Charter that we hold all our priviledges by; and all the promises do some way or other appertain to that.

Some Promises are *Constitutive*, of the Covenant, as those between the Father and the Son concerning a Seed; others are *executive* or referring to the execution and appli-

application of it. *Isa.* 53, 10, 11. *Heb.* 8. 10, 11, 12.

Some are *principal* and concerning the *end* *eternal life*. *Heb.*8. *Heb.*9.15. *Gal.* 3.8,9, 18. Others *less principal*, concerning the *means*, *internal*, the Spirit and faith, or *external* as ordinances.

Not only *Spiritual*, but even promises of *temporal* blessings, as of succour and relief in particular cases and conditions in outward straits and distresses, yet these belong to the Covenant of grace. *Psal.* 105. 39, 40, 41. *He spread a cloud for a covering*, here is protection; *a fire to give light by night*, that intimateth direction; *he brought quails and satisfied them with the bread of heaven*, here is gracious provision; *he opened the rock and the waters gushed out*, this speaketh miraculous refreshment and consolation. And whence was all this care over them? *vers.* 42. *For he remembred his holy Covenant and* Abraham *his Servant*? All these then were to be deemed Covenant mercies. Where had the Lord particularly promised any such extraordinary relieves unto *Abraham* or his Seed? O he witnessed himself to be their God, and promised the land of *Canaan*, and that implyeth all mercy and means necessary for them in the pursuance of the Call to it. So that all protections,

tections, preſervations, proviſions, all for the ſuſtaining upholding and ſuccouring of the people of God, yea even their loweſt mercies, have a tincture of Covenant-love to put quickneſs into them. So, returns of prayer in a day of outward affliction are in remembrance of his Covenant. *Pſal.* 106. 44. 45. 2 *King.* 13. 22, 23.

Yea obſerve, in ſome places where the Covenant is mentioned, there are promiſes added (and ſo belong to it) which in other repetitions of it are left out. As *Jer.* 32. 38, 39, 40. *One-neſs of heart and way and his fear* in their hearts, are promiſed in the Covenant, yet are omitted in the recital thereof. *Jer.* 31. 31, to 35. And the Word *Covenant* is omitted, and yet many promiſes thereof are mentioned. *Ezek.* 36. 25, to the end, as appeareth by the identity of ſome with thoſe expreſly in it elſe-where. So, that, we are not to confine *the Covenant of grace* to thoſe mentioned in the new Covenant; all the promiſes to us are ſome way compriſed in it.

Corol. 2. Hence, *there is infallible certainty in, and grounded conſolation iſſuing from, the Covenant of grace, ſeeing it is made joyntly with Jeſus Chriſt and us.*

All the promiſes are his right as well as ours;

ours, and ſo can never fail. Is Jeſus Chriſt the Seed of the woman, who hath aſſurance of being victorious over the Serpent? *Gen.* 3. 15.

So are Believers: yea they are of the Seed of *Abraham* and *David*, intereſted in the ſame promiſes. *Gal.* 3. 19, 21.

If any thing be a *Condition* of the Covenant of grace, it muſt be ſo, of the promiſes to Jeſus Chriſt, as well as of thoſe to us, that taking in all, and being joyntly with both and principally with him and with us but in him, as his Seed: and ſo *faith* cannot be it, for the promiſes were not made to Jeſus Chriſt upon *Condition* of our believing, but upon what he himſelf ſhould do and ſuffer; rather therein he hath a promiſe, aſſurance that we ſhall believe. *Iſa.* 53. 10. *he ſhall ſee his Seed.* It would highly derogate from the honour of the Lord Jeſus to ſay, that the efficacy and effect of all his undertaking had dependance upon any act of ours, as that of believing.

It is by the efficiency of the Word of the new Teſtament that faith is given. *Rom.* 10. 14, 15, 16, 17. *Act.* 13. 47, 48.

Yea the gift of faith is promiſed in that, of writing his Law in their hearts. *Heb.* 8. 10. and therefore by its *Obligation*; for it is a contradiction to ſpeak of a promiſe *with-*

out Obligation for performance unto the persons to whom it is made; and what matter is it, whether it be upon an Obligation to *the Sinners* themselves, or to another (*to Jesus Christ*) their *Feofee in trust* for them; it is by the new Covenant which is made to them, and that of grace is joyntly with Christ and them.

Believers are not only *the objects* for, or concerning whom he promiseth to Jesus Christ that he will do them good (as bruit or inanimate Creatures are improperly said to be in Covenant with him) but *the Subjects* to whom he promiseth special blessings in Christ, so as the promises are directed to and may be claimed by them; Jesus Christ hath an interest therein; they are his right as well as theirs; and this is no damage, but an advantage, as giving assurance that they will be made good to a Tittle. *Jer.* 33. 20, 21. *If you can break my Covenant of the day and my Covenant of the night* —— *then may also my Covenant be broken with* David *my servant.* Long before the propheſying of *Jeremiah*, *David* had been in the duſt, and yet the Covenant with him holdeth ſtill; and it being made with Jeſus Chriſt who is our *David*, hence the order of nature, the ex-tercourſe and revolutions of night and day might as readily fail, as any promiſes made

to him be disanulled or go unaccomplished; yea, he will sue them out for us, when by reason of inward cloudings and darkness (even about an interest in them) we cannot lay any claim unto them our selves. He should be a loser, if they should not be fulfilled, he should lose his right as well as we ours, Christ and we having a joynt interest therein. Had Christ assurance of being Victorious over the Serpent, we also have assurance of standing Conquerours over him in Christ, by the same promise, and that under the same notion of the Seed of the woman. So that this is a bottom of everlasting consolation, that Jesus Christ and we, are within one and the same Covenant.

CHAP. III.

Of Christ as the sum of the Covenant.

THe Covenant of grace running primarily to Jesus Christ and to us in him, so as he not only maketh it with, but even is, the Covenant of the people. *Isa.* 42.6. It will be necessary to inquire, What interest Jesus Christ hath, or how and in what place and Office he standeth in reference to the Covenant.

1. Jesus Christ is the very foundation which *Evangelical Covenant is built upon*; as he is our life. *Coloss.* 3. 3. 1 *John* 5. 20. the cause of it; So he is *the Covenant.* i. e. the very basis of it, as 1 *Cor.* 3. 11. *For other foundation can no man lay, then that is laid, which is Jesus Christ. The Covenant of Works*, was founded upon something in man, his concreated ability and natural strength; all the obedience of the first *Adam* (if he had stood) and the fruits thereof, would have been resulting from the sufficiency of his own power and free-will, and he failing all the fabrick fell.

But

But the Lord hath established *another glorious Covenant*, and this is built upon what is firmer and of greater strength, even Jesus Christ; this stone that is laid in *Zion*, is a tried stone. *Isa.* 26. 16. *A sure foundation.* Now the structure of our Salvation will never fall, because it hath such a sure ground-work, able to bear up the weight and stress of all that is laid upon it; No other can be laid. He is the only foundation of all the promises, of all the graces, of all the obedience, of all the peace, of all the comfort, of all the glory that is promised. That with *Abraham* before his incarnation, was *confirmed of God in Christ.* Gal. 3. 17. He was the Mediator of *Abrahams* Covenant, and therefore that had in it the same for substance with the new.

Indeed, Jesus Christ is the foundation of all the blessings, and special priviledges in the Covenant as with us. If the Lord be a God to any, it is in Christ, if their iniquities be forgiven it is in the blood of Christ, if the Divine Law be written in their hearts, it is by the finger of the spirit of Christ; thus he lieth at the bottom of all, and so is the Covenant of the people.

2. *Jesus Christ maketh way for our injoyment of all federal blessings, by standing in manifold relations to the Covenant.*

As he ſtandeth between God and us as a middle perſon to make reconciliation, ſo he is the Mediator of the Covenant. Heb. 9. 15. There was a wide breach that we could never have made up; yea ſuch a variance as there was no poſſibility of our approaching to God to enter upon a Treaty of Peace, much leſs to procure our own reconciliation; ſin raiſed ſuch an enmity as the Lord would have been a conſuming fire to us, if we had come near to him: now the Lord Jeſus interpoſed and took up this caſe, undertook to compoſe and put an end to this difference. There were iniquities in the way to hinder our fruition of promiſed mercies, but he took an effectual courſe for the removal of theſe. He is *the Mediator of the new Teſtament*; to what end? *for the redemption of the tranſgreſſions that were under the firſt Teſtament.* Satisfaction was made by him to Divine Juſtice to the full; he anſwered all the demands of the righteous Law, and ſo wrought out reconciliation for us.

As he undertook for the parties at variance, ſo he was the ſurety of the Covenant. Heb. 7. 22. Jeſus made a *Surety of a better Teſtament.* The Lord would not take our bond for that great debt which we had contracted and were never able to pay. It was now with us as with a poor man under an arreſt

arrest for a vast sum, unless there can be procured an able sufficient man to enter bond with him, he must to prison without hope of being released any more: so *the Law* of the righteous God arrested us, for infinite breaches thereof; it exacted a great and yet most just debt at our hand, which we (being already bankrupts) were never able to answer: it required a debt of *infinite suffering*, the just due of our sin, which if laid upon us, would sink us for ever; for *the wages of sin is death.* The Lord demanded a debt of *perfect obedience*, universal righteousness, unto life, which we were never able to yield; and now unless one able and sufficient will undertake and be bound for us, there is no possibility of escaping the prison of Hell, the chains of infernal darkness, the everlasting wrath of the Omnipotent God; under this misery we must have layen without hope of recovery: this was our state upon the fall of our first parents, and in this strait and distress, one not of our procuring, but of his own grace offering it, even Jesus Christ stepped in, and became a surety for us to pay our ransom, to answer our debt to the utmost farthing, he put his name into our Obligation *was made under the Law, to redeem those that were under the Law.* Gal. 4. 4.

Yea he became *God's ſurety to us*, to free us from all doubtings about the fulfilling of the Covenant to us; he undertook and promiſed that he *would loſe nothing that was given him.* John 6. 39. *But would raiſe it up at the laſt day*, i. e. to everlaſting *Salvation*; for others ſhall be raiſed up alſo unto *Condemnation*, but theſe unto eternal glory.

As he ratified and confirmed all, ſo he was the Teſtator of the Covenant. Heb. 9. 16, 17. *Where there is a Teſtament, there muſt alſo of neceſſity be the death of the Teſtator, for a Teſtament is of force after men be dead* —— Nothing leſs than death it ſelf was threatned upon the firſt tranſgreſſion (*Gen.* 2. 17.) that muſt be indured if ever Sinners be recovered unto a fruition of eternal life: and now behold the matchleſs love of Jeſus Chriſt; ſaith he, I will die in their ſtead, to ſave them from eternal death, and thus he hath turned it into a Teſtament, a new Teſtament, ſealing it with his own blood.

As he acteth for our obtainment of the bleſſings promiſed, ſo he is the Meſſenger of the Covenant. Mal. 3. 1. *The Meſſenger of the Covenant whom ye delight in, behold he ſhall come.* ——

We ſhould have been without a knowledge of this grace, altogether ſtrangers to it and

and unacquainted with it, if he had not revealed it to us, and so we should not have made out after, but come short of those spiritual blessings of the Covenant: but now Jesus Christ himself travelleth with these blessed tidings, he maketh a report of all the federal transactions between the Father and him in order to our Salvation, he openeth all those soul-ravishing Mysteries, and all those precious promises, yea the way to our participation of those blessed priviledges, and so he is the Messenger of the Covenant.

As he seeketh to satisfie us of the reality of God in all those federal transactions, so he is the witness of the Covenant: Isa. 55. 4. *Behold I have given him for a witness of the people* —— When poor souls hear the tidings of Covenant love in the heart of God towards them, they are ready to suspect it is too good news to be true; are apt to be incredulous here, are hardly perswaded to believe the truth thereof, at least as to themselves; now Jesus Christ condescendeth so far as to take upon him the Office of a Witness to assure of the truth of all; yea now he is in heaven he doth not throw up that Office, he continueth still in this work, and sendeth down news from heaven thereof *Revel.* 1. 5. & 3. 14. He is the *faithful Witness* still; as if he should say, I lay in the bosom of the

Father,

Father, I have seen all transactions, all passages, I know how the heart of God standeth towards this Covenant work, if my word may have any credit with you, I testifie (saith Jesus Christ) that the Father is real herein, and the work is done, the Covenant is struck, yea ratified and sealed with my blood.

When souls are full of jealousies concerning the willingness of God to give entertainment to them, and admittance into Covenant grace, and to deal with them in a Covenant way, though they cannot peep into Heaven and look into the bosom of the Father, and read all things there, yet Jesus Christ stoopeth so low as to take upon him the Office of a *faithful Witness*, to give assurance thereof.

As he is our Spiritual head and the blessed Seed, so he is a party contracting in the Covenant: he is the chief Seed of *Abraham* and of *David*, *Gal.* 3. To whom the promises are made. *vers.* 19. *Matth.* 15. 22. All is assured to him, as well as to us, and his standing on our side as a party with us in the same Covenant, as it is an honour, so it is a comfort to us, in that it giveth assurance of its accomplishment to a tittle, for the Lord will not fail his only Son Jesus Christ of any thing which he hath promised to him;

and

and he being a party it were an injury to him, if any thing were unfulfilled.

As he is the Substance of the Covenant, so he is said to be the Covenant of the people; and well may he bear this name he standing in all these relations to it.

3. *Jesus Christ was the principal promise of the Covenant*: this denominates him the *Covenant*, his being really the chief part of it, or thing firstly promised in it, and all other things for his sake. Thus he primarily was the Seed of the woman that was promised to break the Serpents head. *Gen.* 3. 15. *Heb.* 2. 14. 1 *John* 3. 8. He is that Seed of *Abraham* in whom *all the Nations are blessed*. Gen. 22. 18. Gal. 3. 16. He is the royal Seed of *David* to be enthroned, of whose Kingdom there shall be no end. *Luke* 1. 32, 33.

Indeed this is a grand priviledge of Gospel times, that what was of old the great thing under promise to come *viz. a blessed Seed, a Messiah*, is now turned into a performance, and he now standeth *actually a Mediator*, in stead thereof. All the prophesies were of him. *Act.* 10. 43. *To him give all the Prophets witness* — Of the Scriptures he saith, *Joh.* 5. 39. *They are they which testifie of me*, as if they said nothing else but Christ, Christ, and thus he is the Covenant.

4. *Jesus*

4. *Jesus Christ is really to us all that which under any antient Covenant was typically represented unto men*; and so he is *Substantially* the Covenant of the people: as Dr. *Sibs* observeth, Christ is all to us which was held forth of old either *in personal types*, he is the Second *Adam*, the true *Isaac*, *Joseph*, *Joshua*, *Solomon*, *Melchisedeck*. —— Or in *real types*, he is the true brasen Serpent that cureth sin-stung souls which by an eye of faith are looking to him. *Joh.* 3. 14, 15. He is the true *Manna*, *bread of life*, to all those that believingly feed upon him. *Joh.* 6. 31, 33, 35. He is the true sacrifice, the Paschal Lamb; our hearts being sprinkled with his blood, the destroying Angel shall pass over us. He is our true Tabernacle, true Altar, and true Ark, all typified by these, is really fulfilled in him.

5. *Jesus Christ is the excellency, marrow and sweetness, yea the sum and Substance of all that is under promise, and so he is the Covenant of the people:* indeed he is the very store-house where the promises are treasured up. All mercies from the Father, must have their conveyance to us through the hands of his Son. Yea Jesus Christ is the very quintessence, the chief in, the very life of all the mercies themselves, and all come with him. *Rom.* 8.

32. *How*

32. *How ſhall he not* [*with him*] *alſo freely give us all things.* It is Chriſt that putteth fulneſs into other things, and addeth ſweetneſs to them, they are imbittered, and as nothing if without him. *The promiſes* (though full in themſelves yet) are empty to us unleſs taken with Chriſt; all priviledges empty, all injoyments empty, unleſs taken with him; hence he is ſaid to be *all in all.* Col. 3. 11. He is all in all graces, all in all peace, in all promiſes, in all comforts, in all glory.

6. *Jeſus Chriſt doth all that is neceſſary for the procurement of all federal bleſſings; and ſo he is the Covenant of the people*: as he is *the reſurrection.* i. e. the cauſe of it. *John* 11. 25. So he is the cauſe and procurer of all federal bleſſings. Not only ſhall he [*make*] *a Covenant with the people*, but [*be*] *a Covenant of the people.* i. e. All that is required in a federal way from the people, that Jeſus Chriſt ſhall be ſo them: if the Father demandeth it of them, they muſt not preſent him with any duties or performances of their own for acceptation unto life, but with Jeſus Chriſt, he is their Covenant to perform all for them, which they are obliged to, in order to that end. Saith the Lord, I will not enter into Covenant or deal in an immediate way with them as with the firſt *Adam*, but I will take a

ſurer

ſurer courſe, *I will give thee* for that end, thou ſhalt undertake all the matters therein; even for thy Seed; I will look to thee for the performance thereof, and thus he is *the Covenant of the people.*

All that is promiſed to Jeſus Chriſt, or to us, it is upon his obedience. *Iſa.* 53. 10, 11, 12. Not by the obedience of every one for himſelf, but *by the obedience of one.* i. e. of Jeſus Chriſt *many are made righteous.* Rom. 5. 19. Juſtification of life, and remiſſion of ſins are procured by him. *verſ.* 18. *Rom.* 3. 24. And ſo reconciliation or promiſed peace, *Iſa.* 53. 5. *The Chaſtiſement of our peace was upon him.* We muſt for ever have ſtood at enmity, if he had not ſtepped in for the procurement of our peace, hence *he is our peace.* Epheſ. 2. 14. Not only the Author and Procurer, but even the ſum of it. So the promiſe of propriety in, and Communion with God, hath its procurement, and taketh effect only upon the obedience of Jeſus Chriſt: all are afar off from God, under the greateſt eſtrangement till made nigh by the blood of Jeſus Chriſt. *Epheſ.* 2. 12, 13. the promiſe of the Communication of Sanctifying grace, of giving the Law into the heart, is from him. *Iſa.* 53. 10. 1 *Cor.* 1. 30. Yea the promiſe of Salvation and eternal life taketh effect from him;

him; his death was for this end. *Heb.* 9. 15. *That they which are called might receive the promise of the eternal inheritance.* And thus he is for a Covenant of the people.

CHAP.

CHAP. IV.

Of the date of Covenant mercies.

IF it be inquired *when the Covenant of grace was made between God the Father, and Jesus Christ the Son?* it must be answered, *it was from eternity, it was an eternal Covenant:* indeed the *actual giving* him for a Covenant, was not till his incarnation; it is mentioned as a future thing, he was *promised* before, but *given* then; Whence *Isa.* 42. 1, 2, 3. *&c.* is applied to him when he had taken our nature. *Matt.* 12. 17, 18. *&c.*

Also the *first revelation* of it was. *Gen.* 3. 15. In the promise of his becoming the *Seed* of the woman, to bruise the *Serpents* head. That argueth a fore-agreement or consent to grapple with the Serpent, but doth not give the *first date* to the Covenant; So as the first *declaration* of the Covenant of grace was there, but the *Constitution or making* of it was before all time, even from eternity: this appeareth; for

1. *There were mutual operations or actings*

of

of the will of God the Father and Son from eternity, concerning the restoration of lapsed man, which amount to a Covenant: For, what more is requisite thereunto? it is revealed that such a *Compact* was between them, *Isa.* 53. 10, 11, 12. *Isa.* 42. 1, to 8. God *worketh all things after the counsel of his own will*, Ephes. 1. 11. Therefore so great a transaction was not without it; and the *Will of God* is *Eternal*; for he doth not begin to *Will or Nill* that which he did not before. According to their distinct personality, the *Will* of the *Father* was, that the *Son* should in fulness of time, take our nature, do and suffer, all necessary to the restitution and recovery of the Elect: the *Will* of the *Son* ecchoed back and answered to that of the Father, accepting the Office; and this distinct acting or *new habitude* (as Dr. *O.* calleth it) of Will in the Father and Son toward each other, is beyond a bare decree that the thing should be, and so it is an Eternal Covenant.

2. *The designation of Jesus Christ to and his undertaking of the Mediatorial Office* (which amount to a Covenant or agreement) *was before all time*: For Ephes. 1. 4. *He hath chosen us in him*, i. e. in Christ. And when? *Before the foundation of the World.* He is (though not the *Cause* yet)

the *Medium or means* for the execution of election; that did not run upon an uncertain means, and therefore there was an agreement concerning it from Eternity. Yea as to his *Mediatorial imployment* he is said to pre-exist all creatures. *Prov.* 8. 23. *I was set up* [or anointed, *i. e.* to be King, Priest and Prophet] *from everlasting, or ever the Earth was*, vers. 24, to 31.

3. *Many did believe* (Heb. 11.) *and so Salvation was obtained in the times of the Old Testament by Jesus Christ through a Covenant of Grace*: To say that they were saved by vertue of a meer *decree*, were to assert that their salvation was obtained one way, ours another, and would render the Covenant superfluous, vain, and needless, if some were saved without it; and it is against *Rev.* 13. 8. which saith he was *a Lamb slain from the foundation of the world*; their partaking of the fruits and benefits of his death (before it actually was) could be no other way but upon *assurance*, that Jesus Christ would in due time take our nature and suffer death: this *assurance* could arise from nothing but a Covenant wherein Jesus Christ *promised* to do it, and the Father *trusted* the Son for a due performance of it. This *Covenant* then was before his incarnation, and so must be made with him *personally* considered, or as

the second person in the Trinity, and consequently from Eternity; for no acts between them *as God* but are eternal. The Father and the Son as so, do not begin to act towards each other what they did not before, there was therefore an eternal Covenant,

4. *There were some reciprocal or federal actions of the Fathers giving Souls, and the Sons receiving of them, antecedaneous to Faith,* Joh. 17. 2, 6, 12. *That he should give eternal Life to as many as thou hast given him.* This deed of gift is for the same end that the Covenant of grace serveth to, *viz.* that they might enjoy eternal Life, *Joh. 6. 37. All that the Father giveth me, shall come to me,* i. e. shall believe, *vers.* 35. this free *giving* is first, and *believing* after, and therefore seemeth to be Eternal. This *donation,* is an act of the Divine Will, *granting* of persons to Jesus Christ that they might be *ransomed or redeemed:* right to *receive and take* them is *relative* to it, and therefore (I think) differeth from *Election:* For, the reason of that standeth not in such a grant, but in a distinct act of the same will, *viz.* in Divine love with separation, severing some to salvation with a refusing of others. This *giving* then, is a federal act from all *Eternity.*

5. *Some federal matters are declared to be from Eternity*, Tit. 1. 2. *In hope of Eternal Life, which God that cannot lie promiſed.* When? *before the world began.* And we are *ſaved and called*, not only according to his purpoſe, but *grace* which was given us in Chriſt, 2 *Tim.* 1. 9. But when? *before the world began.* All promiſes of eternal Life, and all ſuch grace, belong to the Covenant of Grace, and theſe were then made or given not to us in our own perſons (for we had no exiſtence ſo early) but in Jeſus Chriſt. As it would ſound harſh to interpret the word *promiſed* thus *decreed to promiſe*, ſo it were as abſurd, to render either Text *from* the beginning of the world, the word being πρὸ *ante*, *before*, not *ſince*. I ask, is it to be rendred ſo as to Election or Jeſus Chriſt, *Epheſ.* 1. 4. 1 *Pet.* 1. 20? if not, let us owne this truth, that in the Covenant of Grace, Eternal Life was *promiſed*, and grace *given* in Jeſus Chriſt from all Eternity.

CHAP.

CHAP. V.

General Inferences from the whole.

Corol. 1. HEnce, *we may behold infinite condescention that the eternal God will deal or treat with us, in a familiar Covenant way:* What an honour is this? by his *prerogative and Soveraignty* he could have commanded all duty from us, without promising any thing to us; but behold the Lord hath put himself under everlasting engagements to his people, that upon the account of his faithfulness, they may expect (through Christ) all mercy needful in all estates and conditions. When they are under great *sufferings* (as Israel of old) this *Covenant* may be of *incouraging use*, Exod. 2. 23, 24. *God remembred his Covenant and had respect to them.* When under *temptation* to think that Divine wrath and displeasure will go out against them, it is of *succouring use*, Isa. 54. 9, 10. As readily might the waters of *Noah* return, and as easily might the Mountains depart, as the Covenant of his peace be removed. When under pressing *wants*, it is of *relieving use*, 2 Chron. 6. 42. *Remember the mercies of*

David *thy servant.* When looking *Death* in the face it may be of *comforting use*, 2 Sam. 23. 5. *Although my house be not so with God, yet he hath made with me an everlasting Covenant.* These were the *last words* of *David*, vers. 1. So that this unchangeable Covenant may make a dying man lift up his head with rejoycing. His house was not duly ordered towards God, and yet he could bear up with this against all his failings, unworthiness, undeservings.

Corol. 2. Hence, *there are transcendent excellencies in the Covenant of grace, far above what are found in the Covenant of Works:* For, here the Father is promising unto the Son, that he should be *a Covenant of the people*, the excellency of this might be evinced from its properties, it is *a free, gratious, holy, well regulated, sure, and an everlasting Covenant*, 2 Tim. 1. 9. Luk. 1. 72. 2 Sam. 23. 5. Isa. 55. 3. These things being largely handled by others, I do but touch upon them.

Also the vast *difference* between those *Covenants of Works and of Grace* clear this. The *Covenant of Works* was made with the first *Adam*, and with all his seed in him, without a Mediator, requiring perfect, personal obedience, by his natural concreated power,

power, with free-will to stand or fall, implicity, promising life upon keeping and threatning death and a forfeiture of all upon breaking of it, *Gen.* 2. 17. It speaketh nothing of remission of sin, upon the deepest sorrow and repentance: if *Adam* could have wept day and night, and even tears of blood; yet that promised nothing, not the least mercy or favour after its violation, nothing but death to be expected from it; which speaketh the misery of all who are in a natural condition, and not come under a better Covenant.

But the *Covenant of Grace*, is made with Jesus Christ the second *Adam*, and with all his seed in him, as their Mediator to make reconciliation, and work out a righteousness for them, so as now the promise is sure to all the Seed, 1 Tim. 2. 5. Rom. 4. 16. The Father is Covenanting with Jesus Christ as a more glorious head than the first *Adam*, promising to give him to be a Covenant of the people, to stand on their side: this must argue a pacification in that he who was God, (the person offended) would be God-man, a redeemer, so as he and the people make but one party in this Covenant; yea, he wrought out that righteousness which is unto justification of life, *Rom.* 5. 18, 19.

In handling the ſubject of the *Covenant*, the cleareſt way is, to compare *the Covenant of Works* with the firſt *Adam*, and *the Covenant of grace* with Jeſus Chriſt the ſecond *Adam* together; ſo the two *Adams* are paralleled, *Rom.* 5.

And alſo to compare, the *old Covenant* at mount *Sinai*, with *the new Covenant*, as Jer. 31. *v.* 31, 32. The jumbling of theſe together hath occaſioned darkneſs in many matters; theſe differences being rightly ſtated, in a ſecondary way any of them, might be compared, with leſs danger of miſcarrying.

Corol. 3. Hence, *it is rich grace and ſpecial favour to be in the number of the people that were Covenanted for, between the Father and the Son*; ſeeing none are freed from the ſentence of death and condemnation or ſaved, but in the way of *a Covenant of grace*, Epheſ. 2. 8. 2 Tim. 1. 9. The being under that, is not a priviledge that betideth all; it reacheth ſome and not others: For, there is no Covenant expreſſure that extendeth now to all man-kind without exception, that *Gen.* 3. 15. impli-eth, that ſome are *the Seed of the Serpent*, as others are *the Seed of the Woman*; all the world are *not the Seed of* Abraham *or* David, nor *the houſe of* Iſrael *and* Judah,

with

with whom the new Covenant is made *Jer.* 31, 31. The Fathers *act of donation* was not of *all* without exception, *Joh.* 17. 9. *I pray not for the world, but for them which thou hast given me*——The Antitheſis or oppoſition, doth ſtrongly prove, that *ſome* are *of the world*, and theſe are *not given* unto Jeſus Chriſt, nor *prayed for* by him. It would ſound harſh to ſay, either that he Covenanted with the Father to die for and redeem ſome that were never *given* him, or that he would not intercede and pray for ſome that he did *redeem*; and the *giving act* was *abſolute*, not upon the *condition* of our believing. For, *Joh.* 6. 37. *All that the Father giveth me ſhall come to me.* All them that were *given* ſhall certainly believe (and ſo *ſhall be ſaved*, Mark 16. 16.) and therefore *ſome* were never *given* to him. Impetration and application are of equal latitude and extent, *Rom.* 5. 10. From *reconciliation* which is by the *death* of his Son, the Apoſtle argueth unto *Salvation* with a much more. All thoſe therefore that it was purchaſed for, ſhall certainly have it applied to them, and be reconciled in their own perſons.

Yea in the great Charter, the Covenant as between the Father and the Son an effectual application of federal bleſſings is abſolutely

ſolutely promiſed, *Iſa.* 53. 10, 11. *He* [*Shall*] *ſee his Seed*, and he [*Shall*] *ſee of the travail of his Soul and be ſatisfied*, and he [*Shall*] *juſtifie many*. How many [Shalls] are here, and on this account, becauſe he [Shall bear their iniquities]. All then whoſe iniquities he did bear, he ſhall convert and juſtifie. He hath the higheſt aſſurance that he ſhould enjoy the very Seed which he travelled for: it was not a meer conditional ſatisfaction that he made; upon his death all matters became abſolute: the very perſons were appointed, and an unalterable determination of the Father concerning their converſion, which cannot reach unto all men without exception, for then all ſhould certainly be ſaved. So *Iſa.* 42. 6, 7. It is not only promiſed that he ſhould be a Covenant [*of the people*] the Jews, but alſo [*a light of the Gentiles*]; which importeth a removing of ſpiritual blindneſs by affording ſpecial illuminations: not only will he be redemption to the Gentiles, but *a light* for the applying of it to all that he hath redeemed. Yea, he will bring them *from the Priſon*, from their ſpiritual thraldom and bondage, to ſin and Satan, which denote *effectual vocation*, Acts 13. *verſ.* 47, 48. Acts 26. 18. So that an effectual *application* of Covenant grace

grace unto conversion is absolutely promised to be vouchsafed unto all those that Jesus Christ did undertake for; yet you see there, that the accomplishment hereof, is by waies and means of his appointment, and the Lord doth not mock or delude men, in the general invitations and calls of the Gospel, any more than he mocked *Pharoah*, when he (by *Moses*) commanded him to *let Israel go*, and yet declared that he would *harden his heart, that he should not let the people go*, Exod. 4. 21. 23. The Lord by his *Will of Precept* commandeth all where-ever the Gospel cometh to *believe*, and all which do *believe* shall certainly be *Saved*, *Mark* 16. 16. and therefore he doth not mock. The dispensation of the Gospel is the means which he sanctifieth and blesseth to that end, for the working or begetting of *Faith*. If any will neglect, abuse, and misimprove or *make light of it*, Mat. 22. *v.* 5. and intreat spightfully the messengers that are sent with that blessed tidings; or if they will be attended to their worldly matters, their *Farms and Oxen* --They sinning against the means of grace, it is a putting a slight upon the grace and salvation tendred in the means, and this leaveth inexcusable and will expose the sinners to just condemnation. They had *power* to forbear such acts of sin against

againſt the *means*, though they had *not power* to render it *effectual*; and who (either Speaker or Hearer) knoweth that he is not of that number, which Jeſus Chriſt Covenanted for and will make it effectual to? however, the Lord is not bound to *abate* of his demand of duty, becauſe of mans impotency and (ſinfully contracted) diſability to obey.

All therefore ought to give utmoſt attendance to the general call of the Goſpel, as a matter of higheſt concernment to their ſouls for Eternity; and the neglecting hereof is a *deſpiſing* of Jeſus Chriſt and his benefits, *Luk.* 10. 16. And then no wonder if the wrath of God abideth on them.

Corol. 4. *Hence there were glorious tranſactions in order to the ſalvation of the Elect, long before their believing:* though the actual application of federal bleſſings to them, is not one moment of time before the giſt of Faith, yet before that there are glorious advantages ariſing from the Covenant, as between the Father and the Son on their behalf.

Vertually and *ex fœdere* all conducing unto happineſs was ſecured for them from Eternity; then there was not only a paſſing ſuch an act as they cannot *eventually* be damned (which is ſo far from proving an actual

actual justification as that) a meer decree of *Election*, would have been sufficient unto this, seeing that must certainly have its *execution*, but by a *federal act*, so early was the undertaking of Jesus Christ on their behalf; then was the Covenant made between the Father and the Son, which had all blessedness in the womb of it, *Tit.* 1. 2. Indeed he had not *actually* our *sin* upon him, nor was so *justified* before his incarnation, *Isa.* 50. 7, 8. For, his coming in the flesh had been vain and unnecessary, if he had been actually discharged before.

And this may shew that our justification doth not every way run parallel to his; For, believers under the *Old Testament* were actually *justified* before Jesus Christ was so: but so early the Elect did in some special way belong unto God, being federally made over by him to Jesus Christ for gratious ends, *Joh.* 17. 6. *Thine they were, and thou gavest them unto me.*

And this was a great business, for he was appointed to be their representative, and to pay their ransom money, so as when he did it, they were virtually deemed as justified, yea sanctified and glorified there, *not* in their own *persons*, but *in him*, Eph. 2. 5, 6. *Hath quickened us together with Christ, and hath raised us up together, and made us sit together*

together in heavenly places in Christ Jesus.

Corol. 5. Hence, *there was some love in the bosom of God towards the Elect from all Eternity:* Sending Christ himself (who is given for a Covenant and is the sum of it) is the fruit and effect of it, *Joh.* 3. 16. *God so loved the world that he gave his only begotten Son*——— And if the Covenant was from everlasting, then that Divine love, which is the Fountain and first spring from whence it floweth, must needs be so early also.

God doth actually love the Elect before they are regenerate or can actually believe, with a *love of benevolence* or good will, though not with *a love of complacency* and delight. He beareth *love*, to their *persons*, though not to their *qualities and actions*, nor to their state and condition. Yea, God owneth them not only with *electing* but with *redeeming* love, *Rom.* 5. 8. *God commended his love towards us, in that while we were yet sinners, Christ died for us.* This extolleth his love, and maketh it surmount all others, that he gave his Son to die for them, whilst they were in a state of sin and misery. There was some *federal love*, so far as to give them unto Jesus Christ to be *redeemed* by him, *Joh.* 6. 37, 39. So as to owne them as the persons which should

share

share in Covenant grace afterward when others were left out. The *love of God* is an unchangeable and eternal act of his Will, ever one and the same, admitteth of no increase or decrease in him; he doth not begin to love any person that he hated before, *he changeth not*, Mal. 3. 6. But to help our weak understandings, according to his acting towards us, and to the change that is made in us, and as we partake of his benefits, so he is said to let it out to us, 1 *Joh.* 3. 1. *Behold what manner of love the Father hath bestowed on us, that we should be called the Sons of God.* Thus the Lord loveth not his creatures equally, or all alike, but some more than others; the regenerate more than the unregenerate, and those most, who share most in the effects of it, both for this life, and that which is to come. From *Eternity*, although God had not *a love of approbation* to the state of the Elect unconverted, yet he had a love *of commiseration* unto their persons, *Psal.* 103. 17. *But the mercy of the Lord* (which hath miserable creatures as the proper objects of it) *is from everlasting to everlasting upon them that fear him*, &c. Before the foundations of the earth were laid, he considered them as possibly miserable, and was a God of mercy. Then he had such a love of benevolence to them

them as certainly issueth in a love of beneficence or soul inriching bounty, *Eph.* 2.4,5. *But God who is rich in mercy for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ*, &c. Here the first operations of Divine grace, the recovery of a soul out of a dead state unto spiritual life, the first quickenings of a soul from the death of sin are made the issues of Divine favour, they spring from mercy and rich mercy, from love and great love.

Corol. 6. Hence, *the Covenant of grace as made with Jesus Christ, had the precedency, was before the Covenant of works, that was first, this after:* For, though there was a Divine Decree concerning the *Creation and the Covenant of Works* to be in time, yet that was not *actually* made so early, because *Adam* (who was to be the head of it) was not then existing, had not a being for it to be made with. Whereas, Jesus Christ (who was the head of the Covenant of grace) was not only really existing but undertaking from Eternity. The *Covenant of grace*, (without any incongruity) may be asserted, in its *constitution* and making to be first, or before the Covenant of Works, though in its *execution and application* it cometh after, and presupposeth the breaking

of

of it: As a healing balsam may be prepared, before the wound is made, and a salve before there be a sore, although the applying thereof be afterward: So, the *Covenant of grace* was made from Eternity, *not* actually *with us* in our own persons, but *with Jesus Christ* for us, as our great Feoffee in trust, though we then were unborn and had not a being.

Corol. 7. Hence, *the whole contrivement of the Covenant of grace, must be ascribed to God alone, seeing it was from all Eternity.* No creature was then existing to have any hand or stroke therein: there was none to counsel, advise, or perswade this way. It was conceived in the heart and bosome of God, and none but he had to do in the concluding of it, and so he is alone to be magnified and extolled therein. A Christian, as one transported, may cry out on this account, as *Isa.* 25. 1. *O Lord I will exalt thee—— for thou hast done wonderful things, thy Counsels [of old] are faithfulness and truth.* Now, there is no room for our boasting, nothing to be ascribed to our selves, God alone is to be admired in Covenant grace, seeing it was working towards us from all Eternity, 2 *Tim.* 1. 9. It is said to be, *not according to our Works.* The Eternity of our mercy is exclusive of our

duty as any cause of his affording of it. This putteth a glory upon Covenant grace and love, that it is antient, before the world began.

Corol. 8. Hence, *there is stability in Covenant mercies, seeing that compact which giveth assurance thereof was from all Eternity.* Saith he, Psal. 25. 6. *Remember, O Lord, thy tender mercies and thy loving kindnesses.* Why? *For, they have been ever of old.* The antientness thereof, is a good argument to urge for the obtainment of them. We may have hope to receive, what the Lord was so early determined to give out, 2 *Tim.* 2. 19. *The foundation of God standeth sure.* The apostasie of eminent professors, is a great temptation unto many sincere Christians: they are apt to say, If such glistering, shining Stars fall, good Lord how shall we stand? But to help against it, he telleth us, the *foundation* that is stedfast, firm, unmoveable, it *standeth sure*, by the Covenant of grace they are granted to Jesus Christ from all Eternity, 2 *Tim.* 1. 9. Such eternal acts of God are firm and stable, abiding for ever, will secure against defection or falling away. *Satan* shall never utterly prevail against them; *grace* shall never utterly be overthrown or extinguished. [*Having this Seal, the Lord knoweth them that are his.*]

He hath set his mark upon them, and where ever they be, he can distinguish them from the world; as he knoweth them by number, so also by mark, or seal, and when he maketh up his jewels, not one of them which are his shall be wanting.

Corol. 9 Hence, *there is a bottom of consolation for all that are within the Covenant of grace, in that it was established from all Eternity:* O how may it fill them with comfort, that their salvation standeth by *an eternal act* of God, that cannot be repealed, altered, or changed, yea by *a Covenant act*, wherein the faithfulness of God is ingaged for the affording of it, even by the Fathers *gift*. How often doth Jesus Christ mention them as *given* to him, *Joh.* 6. 37, 39 *Joh.* 17. 2, 9, 12. as if he delighted, and gloried in, or boasted of, this giving act. How may this secure them against all fears of everlasting miscarrying, that they are given to Jesus Christ *from all Eternity?* For, he will never forfeit his Fathers gifts, nor displease him so as he should withdraw them from him; they will be gifts *without Repentance*. This eternal act will never be recalled, which may make for their everlasting Consolation.

CHAP. VI.

Of the Old and New Covenant, what they are and how distinct?

HAving cleared the *Covenant of Gra* as to the transactions between the Fa ther and the Son from Eternity, & as to th first revelations of its grace to the Patriarch as *Abraham* and *David*, &c. before th incarnation, wherein the great thing pro mised, was that *blessed Seed*, so as all blessings were to be expected only in him We now come to consider,

First, that Dispensation which held forth the way and means whereby Jesus Chri came under our obligation, and by answer ing of it, confirmed the Covenant of Grac and this is contained in the *Old Covenan* made at mount *Sinai*.

Secondly, that Dispensation whereby th special blessings and priviledges (which a the issue of his obedience) are imparted t us, and this is the *New Covenant*.

The Apostle compareth these together i diverse Chapters in the Epistle to the H *brews*, and saith of Jesus Christ, *Heb.* 8. *He obtained a more excellent Ministry by h* mu

much also he is the Mediator of a better Covenant——— Which implies, that there is another Teſtament, *viz.* that at mount *Sinai*, when they came out of *Egypt*, ver. 9. which the Aaronical Prieſthood appertained to, that is worſe; but it is the excellency of Jeſus Chriſt that his miniſtration is converſant about a better Teſtament; that hath the pre-eminence on this account, as being eſtabliſhed upon better promiſes. And the oppoſition is not laid between the *Covenant of Works*, as with the firſt *Adam*, and the *New Covenant*, but between that at *Sinai* and the *New*. The word for Covenant is διαθήκη Teſtament, it noteth a diſpoſition or declaration by way of Will or Promiſe, and may be the act of one or more. Indeed the Hebrew word *Berith* is uſed, *Jer.* 31. 31, 32. and the ſame expreſſed by διαθήκη, *Heb.* 8. *v.* 8, 9, 10. But the Apoſtle intimated that a Teſtamentary diſpoſition is intended by it, *Gal.* 3. 15, 17. As if Jeſus Chriſt by fulfilling the condition of the Covenant of grace had turned it into a Teſtament, the bleſſings of it being now legacies abſolutely promiſed to us in the New.

It will be neceſſary here to inquire, what is the worſe Covenant, and what is this better Teſtament which is compared with it?

Answ. 1. *The worse Covenant is the Conditional Divine grant of blessings upon the obedience required in the Law of* Moses. *Or, that Old Covenant which was made at mount* Sinai: This is undoubtedly it which is compared with the other; For, it is that which the Levitical Priesthood did belong to, which the Priesthood of Christ is compared with, as is manifest, *Heb.* 7, and 8. and 9. Chapters. *It is that Covenant which the Lord made with the Fathers in the day when he took them by the hand to lead them out of the Land of* Egypt, *Heb.* 8. vers. 9. And therefore undeniably it was the *Sinai* Covenant, for then that was made with them, *Exod.* 19. vers. 1, 2, 3, 4, 5, &c. *In the third moneth when the Children of Israel were gone out of the Land of* Egypt, *the same day they came to the wilderness of* Sinai; and both the matter of *the Covenant* and manner of its promulgation, we see in that and the following Chapters.

It is *a conditional grant*, it promiseth nothing but upon the condition of obedience, *Exod.* 19. vers. 5. [*If*] *ye will obey my voice and keep my Covenant, then ye shall be a peculiar treasure*——All is upon an [If]. So *Levit.* 26. *vers.* 3, 4, &c. [*If*] *ye walk in my Statutes and keep my Commandments and do them, then will I give*

you rain, &c. The like in many other places; all Promiſes run there upon the condition of *keeping his Commandments.*

The *whole Law* is generally diſtributed into three parts, *viz. Moral, Judicial, and Ceremonial*; no Precept but may be referred to one of theſe; and obedience to all of them is required as the condition of this *Sinai Covenant*, or all are compriſed therein.

1. The *Moral Law* is ſuch a principal part of it, as it beareth the very name of the *Covenant*, and the Table thereof are called *the Tables of the Covenant*, Exod. 34. *verſ.* 28. Deut. 9. *verſ.* 9, 11, 15. Yea the terrible appearances of God in thundrings and lightnings, and the noiſe of the Trumpet, was at the promulgation of the *Moral Law*, before the *Ceremonial* was given forth, *Exod.* 19. verſ. 16. *Exod.* 20. 1, to 19.

So that the firſt conſtitution of the *Sinai* Covenant was only of the Moral Law; it is very obſervable that *Moſes* having rehearſed theſe very Commandments, *Deut.* 5. he cloſeth up thus, *verſ.* 22. *Theſe words the Lord ſpake unto your aſſembly in the mount out of the midſt of the fire, of the Cloud, and of the thick darkneſs* [*and he added no more*] i. e. in making this Covenant, he added no more than theſe Moral

Precepts, although he reſerved to himſelf a liberty to add the *Ceremonials* afterward, yet for the preſent he did not; indeed *virtually* they were contained therein, but not *actually* before the diſcovery of them, any more than Goſpel Inſtitutions which *Iſrael* was not obliged to, until revealed, and after that were equally reducible thereunto. The holy God, that he might tame their rebellious Spirits, he cometh in this terrible way, requiring exact obedience to the Moral Commandments [*and added no more*] At the firſt hand, he revealed no way for their relief and ſuccour, yet then, before any Ceremonials were added, it made a Covenant, *verſ.* 2. Even when the people could ſee nothing but wrath and a curſe before them, they were forbidden coming up into the Mount upon pain of death, and ſo were not admitted to familiar converſes with God, muſt have dreadful tokens of a Divine preſence, as a conſuming fire, and in that reſpect the *Sinai* Covenant is oppoſed to the New, *Heb.* 12. verſ. 18. to verſ. 25. *For ye are not come to the Mount that might be touched and that burnt with fire*, &c. That is, ye are not come to *Mount Sinai* and the terrour of that *Old Covenant*, *but ye are come to Mount Sion*——*To Jeſus the Mediatour of the New Covenant.*

2. The

2. The *Judicial Laws* belong to it: these are called *Judgements*, Exod. 21. 1. and obedience unto them is urged therein upon as strict terms as to the other, *Levit.* 18. ver. 4, 5. *Ye shall therefore do my Judgements—— Ye shall therefore keep my Statutes and my Judgements, which if a man do he shall live in them, I am the Lord.* Here keeping his *Judicial Laws* is urged as necessary unto Life.

3. The *Ceremonial Law* also appertaineth to the *Sinai Covenant*: For, the Apostle mentioneth the Levitical Priesthood and Sacrifices, *&c.* as belonging to the Old Testament, and preferreth the Ministry of Jesus Christ before it, even in the Text, in that he is *a Mediator* not of the *Old* but of the *New Testament*, Heb. 7, and 8. Chap. Heb. 9. ver. 1, 2, 3, *&c.* ver. 15.

These *Ceremonial Laws* were called by the name of *Statutes*, containing Institutions of worship, and are urged also on as strict terms as the Moral, *Lev.* 18. *v.* 5. *Ye shall therefore keep* [*my Statutes*] *and my Judgements, which if a man do* [*he shall live in them*]. These *Positive Precepts* [*his Statutes*] run upon those terms [*do and live*] and therefore belong to the *Law* in the strict sense, *Rom.* 10. ver. 5. Yea exact obedience to these *ceremonials* is required

required on pain of the *Curſe*, Deut. 26. ver. 27. compared with *Gal.* 3. verſ. 10. So *Levit.* 26. verſ. 2, 3, 4, 14, 15. He injoyneth reverencing his Sanctuary, and keeping his Statutes and Judgements, threatening death upon the neglect thereof; and Verſe 46. *Theſe are the Statutes and Judgements and Laws which the Lord made between him and the Children of Iſrael in mount Sinai, by the hand of* Moſes: and alſo he cloſeth up the Book of *Leviticus* thus, *Levit.* 27. *verſ.* 34. *Theſe are the Commandments which the Lord commanded* Moſes, *for the Children of Iſrael in mount Sinai.* By which it is evident, that thoſe Laws contained in that Book of *Leviticus* (of which many are *ceremonial and judicial* as well as *moral*) do belong to the *Sinai Covenant.* So alſo do ſome contained in the Book of *Numbers*, compare *Numb.* 19. verſ. 3, 4. with *Heb.* 9. verſ. 13. and 13. verſ. 11. And alſo ſome contained in the Book of *Deuteronomy*, for the Apoſtle mentioneth that as part of the Law, *Gal.* 3. verſ. 10. which is drawn from *Deut.* 26. verſ. 27. I do not ſay that all things in thoſe Books are to be eſteemed as parts of the *Sinai* Covenant: For, ſome matters are not of a federal nature, as the taking the ſumm of the Congregation, *Numb.* 1. the

the order of their Tribes, *Numb.* 2. the ſtories of their murmuring, *Numb.* 10. verſ. 33. to the end, *Numb.* 11. verſ. 1. &c. of *Miriams* caſe, *Numb.* 12. of the Spies ſearching the Land, *Numb.* 13, and 14. of the rebellion of *Korah*, *Numb.* 16. of *Balaam* and *Balak*, Chap. 23, and 24. of Iſraels journeys, Chap. 33. and many other ſtories, as *Deut.* 1, and 2, and 3. Theſe are not included in it: but whatever ſcattered up and down in thoſe Books, hath the nature of ſuch a Covenant in it, whereof obedience is the condition, that is to be deemed as belonging to the *Sinai* Covenant.

The *Ceremonial Law* came in by way of *addition* to the other, after an apparent interval, upon their deſiring a Mediator, that might receive the Law for, and declare it to them, *Exod.* 20. 19, 24, 25, 26. and *Exod.* 21, and 22, and 23, Chapt. There was a ſolemnization and ratification of all, upon the peoples promiſing to fulfill it, *Exod.* 24.

God himſelf uttered the *Moral Law* to the people with great terrour, but the *Ceremonial* (although it did after belong to the *Sinai* Covenant yet) was revealed to *Moſes* in the Mount, without thoſe thundrings and lightenings which the other

was

was attended with. I have wondred what should be the reason of these additional things.

But I consider that *temporal mercies* being promised by that Covenant unto Israel upon their perfect obedience, they would have been hopeless of injoying these, if such a typical expiation and attonement had not been provided, that their sins might not hinder their arriving at them. So that *Morals*, *Ceremonials*, and *Judicials* did belong to, (and with the promises and threatnings annexed, made up) the *Sinai* Covenant.

Answ. 2. *The better Covenant, is an absolute Divine grant by way of Promise, of those great blessings which come in by the mediation and Ministry of Jesus Christ*; as its excellency, it is said to be that whereof he is *Mediator*, and so it is the *New Covenant or Testament*, Heb. 9. 15. and 12. 24. That it runneth upon absolute terms may be seen *Heb.* 8. 7. to the end. And it is declared that it is not according to the Old, *vers.* 9. Therefore the chief scope and design of the Apostle in mentioning these promises, rather than any other, is, the discovering, wherein especially the New is differenced from, and is said to be better than, the Old.

Here

Here are *four grand Promiſes of the New Covenant* inſtanced in, which are ſo comprehenſive, as all others made to us, are ſome way reducible to them.

1. *The inſcription of the Divine Law in the hearts of men*, Heb. 8. *verſ.* 10. *I will put my Laws into their mind, and write them in their hearts.* In the ſtate *of innocency*, the Law was found in lively Characters there, but ſince *the fall*, it needeth to be tranſcribed or written over again. The *Old Covenant* had the Law written upon *Tables of ſtone* without; not abſolutely promiſed, and but rarely found within; inſomuch as the Lord even weepeth over them, *Deut.* 5. 29. *O that there were ſuch a heart in them, that they would fear me and keep all my Commandments.* But in oppoſition to the Old, here the Lord undertaketh to write it upon better Tables, even of the *heart*: importing his affording an inward frame, diſpoſition and inclination for an univerſal compliance with the Divine Will; and then no ſooner is any thing offered of a Divine ſtamp, but all the faculties of the Soul, underſtanding, will, and affection, with the greateſt readineſs, ſtand bent for a conformity to it; yea the Soul is carried forth that way, not ſo much by legal external inforcements, as

by

by internal powerful obligations: that whereas the Old had a large Volume of Laws, Institutions, and Ordinances, which they were commanded to yield obedience to: in the New all is comprised in a little room, and turned into Promise [*I will write my Law in their Hearts*]; the spiriting for all, is assured to them. Here the Promise leadeth the way to the *Obedience*: And O how sweet is it, when it beginneth with and is the fruit of a Divine Promise!

2. *A mutual relation between God and Souls*, Heb. 8. 10. *I will be to them a God, and they shall be to me a people.* Here is propriety each in other. By the *Old Covenant* they were *externally* interested in God: but as by that with *Abraham* then, so by the New since, it is more absolutely promised unto some that he will be their God; which must import that they shall have more sweet converses and communion with him, under the New than under the Old, and have higher manifestations of their injoyment of him. And *happy is that people whose God is the Lord*, Psal. 144. 15. What then can they want? All Creatures are theirs, yea Christ theirs, Grace theirs, Glory theirs, all the Attributes of God theirs, his Wisdom, Power, Good-

Goodneſs, Faithfulneſs, Loving kindneſs, all theirs, all his Promiſes, yea his All-ſufficiency theirs, and what can they deſire more, than to have him who is all in all?

Alſo [*they ſhall be to me a People*] that is, I will own them in a clearer, more eminent and glorious way, than under the Old. There ſhall be a greater ſeparation in their Spirit, and in their whole courſe from all corruption, from *Sin*, *Satan*, *the World*, and a greater *dedication unto God*, 1 Cor. 6. 19, 20. and 2 Cor. 6. 17. Zech. 14. 19, 20. *In that day every Pot in* Jeruſalem *and in* Judah *ſhall be holineſs to the Lord:* there ſhall be an Univerſal tincture of holineſs, *Iſa.* 44. 5. *and One* (i. e. one by one) *ſhall ſay, I am the Lords* —— There ſhall be a more voluntary and free ſelf-reſignation unto him; yea when they find their hearts ſtand off and hang back from God, it is under Promiſe [*they ſhall be to me a People*] they may plead the Promiſe for enablement to make over themſelves in a fuller way unto God than formerly.

3. *Special illumination is Promiſed*, Heb. 8. *verſ.* 11. *They ſhall all know me from the leaſt to the greateſt:* There ſhall be an enlargement of their knowledge and

acquaintance with God and Divine things. It would ſeem rather to exclude private teaching than publick [*they ſhall not teach every man his Neighbour, and every man his Brother*] but it is not *abſolutely* excluſive of outward teachings by inſtruments and means; but *comparatively*, it holdeth forth how ſurpaſſingly excellent thoſe diſcoveries under the New Teſtament ſhould be, above thoſe under the Old; they far tranſcend and go beyond theſe, are more eminent and univerſal: not only *ſome* but *all ſhall know me*, &c. Yet publick and private teachings were to be attended to, as means conducing to this end, *Mat.* 28. 19, 20. *Epheſ.* 4. 11, 12, 13. and 6. 4. *Col.* 3. 16. Thoſe teachings then of the Divine Spirit, do not render the other void or unneceſſary. Under *the Old* they had ſome dark, typical, ſhaddowy repreſentations of God and Jeſus Chriſt; under *the New* they ſhall have thoſe that are more clear and out-ſtrip the other. Yea, it is under Promiſe [*they ſhall all know me*] and therefore they are to make an improvement of that, toward the gaining a more eminent meaſure of knowledge, than thoſe in Old Teſtament times arrived at.

4. *Remiſſion*

4. *Remiſſion or Pardon of Sin is promiſed*, Heb. 8. *verſ.* 12. *For I will be merciful to their unrighteouſneſs, and their ſins and their iniquities will I remember no more.* That particle [*for*] argueth it to be a reaſon of his affording other federal bleſſings: he will write his Law in their hearts, *for* he will forgive their ſins; he will be their God, and they ſhall be his people, *for* he will pardon their iniquity. Forgiving Grace is the very ſpring of other mercies; that maketh way for ſharing in them, and nothing without that.

There was *a typical forgiveneſs*, in the Old Covenant, *Heb* 9. 9, 10, 14. and 10. 1, 2, 3, &c. but there is *real Remiſſion* in the New, *Heb.* 10. verſ. 16, 17. and by this, the whole of our Juſtification is noted out: whence the Apoſtle, *Rom.* 4. from the way of the non-imputation of ſin, proveth our Juſtification to be *by Faith, and not by the works of the Law.*

But *Pardon of Sin* denoteth,

1. *Freedom from an obligation unto the puniſhment of the Law*: for *pardon* is oppoſed to *guilt*, which properly is *obligation to puniſhment*, Exod. 34. *Pardon our iniquity, and our ſin*, that is, do not hold us as *guilty*. It is noted by *not imputing*

ſin, Pſal. 32. 2. that is, do not charge it upon us. It is called *a covering of it*, *a blotting of it out*, as when a man croſſeth a debt-Book; and *Heb.* 8. 12. *a remembring it no more*, that is, he will not ſo remember it, as to keep it upon record, and hold the perſon obliged to its penalty.

2. *Pardon noteth impunity, or a diſcharge from the puniſhment of ſin:* when pardoning mercy is extended to a Soul, the Lord doth give a freedom from the *puniſhment* it ſelf, that is due to ſin, as well as from the *obligation* to it, *Numb.* 14. 19. *Pardon I beſeech thee, the iniquity of this people*, &c. *i. e.* do not inflict deſerved *puniſhment*. The Lord had threatned to caſt them off, to diſinherit them, and kill them as one man, *verſ.* 12, 15. *Moſes* intercedeth, and the Lord anſwereth, *verſ.* 20. *I have pardoned according to thy Word*, that is, I will *not puniſh*, and execute the fierceneſs of my wrath upon them, yet he ſweareth that they ſhould not enter into the promiſed reſt, *verſ.* 21, 22, 23. The Lord then may *pardon*, ſo as not to deal in utmoſt ſeverity with a people, and yet may reſerve to himſelf a liberty to chaſtiſe them, by withholding ſome deſired injoyments from them. Yea, in this ſenſe, ſo far as he doth

doth not chastise them, he may be said to *pardon*, when her (*i. e.* Sions) warfare is accomplished, then it is said, as *Isa.* 40. 2. that *her iniquity is pardoned*, i. e. the Lord will not visit for her iniquity as he did before, [*she hath received of the Lords hand double for all her sins*] not that her suffering had given the least satisfaction to Divine justice for her sin, that belongeth to Christ alone; but she had experienced a large measure of fatherly chastisement, and now being released from this, she is said to be pardoned, *Isa.* 33. 24. *The inhabitant shall not say I am sick, the people that dwell therein, shall be forgiven their iniquity.* As there is a freedom from sicknels, and tokens of fatherly displeasure, so in this sense, sin is said to be *forgiven*.

Now in the *New Covenant*, the Lords remembring iniquity no more, implieth this also, *his not executing eternal wrath upon the sinner*; nothing vindictive or satisfactory to divine justice will ever be laid upon him: yea fatherly chastisements will be taken off so far as may be good for him.

And now, what a rich treasury is this *New and better Covenant?* it hath enough in it to supply all the wants, to answer all the grounded desires of poor Souls. If

they want an obediential frame of heart; here it is promiſed [*I will write my Laws in their hearts*]. If they deſire intereſt in God, as that only which will ſatisfie their immortal Souls; behold it is promiſed [*I will be to them a God*]. Do they find a backwardneſs to giving up themſelves to God? here it is promiſed, [*they ſhall be to me a people*]. Do they find cauſe to complain of ſpiritual blindneſs, darkneſs, and ignorance? it is promiſed [*all ſhall know me*]. Doth ſin ſadly threaten? it is promiſed, [*their ſins and iniquities will I remember no more*]. And O how miſerable are all unbelievers, who want an intereſt in this *New Covenant*; they have not this Law of Grace written within; are without God and a due knowledge of him, ſtrangers to forgiving Grace; in theſe is the ſumm of all unhappineſs.

Queſt. *Whether that better Covenant* (wherein the miniſtration of Jeſus Chriſt doth lie) *be diſtinct from that at mount* Sinai? *Are they two Covenants, or but one?*

Anſw. *That New or better Covenant is diſtinct from that at Mount* Sinai: it is uſually ſaid, that they are *two adminiſtrations or diſpenſations of the ſame Covenant*: I think, they are not meerly one and the

ſame

ſame Covenant diverſely adminiſtred, but they are *two Covenants.*

Yet to prevent miſtakes, I would explain my meaning herein. I grant that the *Sinai* Covenant had a ſpecial relation to the Covenant of Grace, and was of great uſe thereabout. Alſo I am far from thinking, that there are *two Covenants of Grace*, if thereby be meant, two waies to Life and Salvation *ſpecifically* and *eſſentially* different each from other. I conclude that the Elect were ſaved in one and the ſame way, for ſubſtance and eſſence in all Ages, *viz.* by Grace, through a Mediator, by Faith in him. The *grand Covenant of Grace* was made with Jeſus Chriſt, and us in him, and is *eſſentially* one in all times; ſo as no one of thoſe federal expreſſures *to Adam* fallen, *or to Abraham*, *or to David*, can rightly be deemed the Covenant of Grace it ſelf (unleſs ſummarily, or as an Epitome thereof) but only diſcoveries of ſome ſmall parcels and branches thereof, and differ from it, as a part from the whole, or as a particular Article from a whole federal tranſaction which conſiſteth of many more; yea that compriſeth all the Promiſes of furniſhing Jeſus Chriſt for the work, and rendring him proſperous and ſucceſsful in it, (*Iſa.* 53. ver. 10, 11, 12.)

as well as Promises of what he will do for us, and one Article may be distinct enough from another: As among men, a Father by an Indenture (containing many Articles) may settle an inheritance upon his Son and his Posterity, and all make up but one Covenant in the main; yet one Article may be distinct enough from another, and any one may be called a distinct Covenant, when it is compared with another; one Covenant may be concerning some condition to be performed by the Son, another Covenant for the Father to acknowledge a Fine, or give a further assurance, another to free from incumbrances; So *the great God* settleth an everlasting inheritance upon some of the Sons of men, by one *grand Covenant of Grace* made with Jesus Christ as their *Head*, which hath many Articles and matters belonging to it, distinct enough each from other; as, *one Covenant* concerning *a condition* to be performed by men in their surety Jesus Christ, *this is that at Mount* Sinai; *another Covenant* concerning the *privileges* which shall be afforded by him, that condition being performed, this is the *New Covenant*, Jer. 31. Vers. 31. *Behold the dayes come, saith the Lord, that I will make a New Covenant*——— Here is a Covenant to give further assurance and

of

of what; and thus although the grand Covenant be but one, yet these several Articles thereof compared each with other, are clearly enough distinct, and so that *at* Sinai *and the New* are *two Covenants*; as may appear these wales.

1. *The* Sinai *Covenant is denied to be made before Israels coming out of* Egypt; *and therefore must be distinct, or another Covenant from that which promised special blessings in Christ*; For, that was made with the Patriarchs, as *Abraham*, *Isaac*, and *Jacob*, &c. long before Israels deliverance out of *Egyptian* bondage, *Gen.* 12. verſ. 1, 2, 3, *&c. Gen.* 17. verſ. 2, 7. The Apoſtle aſſerteth the ſtability of the Covenant with *Abraham* and his ſeed, and proveth it on this wiſe, *Gal.* 3. *verſ.* 15, 16, 17. *This I ſay, that the Covenant that was confirmed before of God in Christ, the Law which was four hundred and thirty years after cannot diſanul*——— Where he argueth thus, That which was made at Mount *Sinai*, coming after, could not diſanul that with *Abraham*, which was of a more antient date or long before it. He ſpeaketh *not* of the *moral Law* barely as a Rule of Life, for ſo, even before *Abraham* it was; immoralities were ever ſinful, and expoſed thoſe that were guilty of

them, unto dreadful Judgements, as *Sodom* and *Gomorrah* to fire and brimstone, and the old World to a deluge of Water; therefore he must speak of the *Law* considered *as a Covenant given at Mount* Sinai, and thus it was not till four hundred and thirty years after that with *Abraham*, & so these must be *two distinct Covenants* of vastly different dates, else the Apostles argument, which is built upon their difference in respect of time, is not cogent; it is of no force, if they be of the same date, one as early as the other; for the false Apostles among the *Galatians* might have said, the Law as a Covenant was as early as *Abraham*, for substance, though not for form and administration; this had been enough to elude his plea, which was grounded upon the time of it; especially seeing *the Law* was urged amongst the *Galatians* not meerly as to any *circumstances* in that *new ministration*, but as to the *substance* of it; the question then being, *Whether Justification and the eternal inheritance were by the works of the Law, or by Grace, and in a way of Faith?* The Apostle argueth that this federal transaction at *Sinai*, not having a being till *Moses*, so long after that with *Abraham*; hence it could not establish another way of life

opposite

oppoſite to that, *viz. by works of the Law.*

Alſo *Deut.* 5. *verſ.* 2, 3. *The Lord our God made a Covenant with us in* Horeb, *the Lord made not this Covenant with our Fathers, but with us.* The *Sinai* Covenant is clearly intended here, by that at *Horeb*, (compare *Deut.* 4. verſ. 10, 11, 12, 13. with *Exod.* 19. verſ. 1, 8, 9.) and this is expreſly *denied* to be made with their *Fathers*; the *Sinai Covenant* then was *not made with the Patriarchs*, not made with *Abraham*, *Iſaac*, and *Jacob*, or with any that lived before the time of *Moſes*; they that were alive at that day, are intimated to be *the firſt* with whom it was made, it was not with our Fathers, but with us [*even with us who are all of us here alive this day*]: thoſe then, which before the time of *Moſes* were dead, had not this Covenant made with them, and therefore it is diſtinct from that which was made with the Fathers *Abraham*, *Iſaac*, and *Jacob*, &c. He doth not ſay, the Lord made not this *adminiſtration of it* with our Fathers, or he made it *not* in this *form*, but the Lord ſtroke *not this Covenant*, he denyeth the *Covenant* it ſelf to be cut with them. It is an adding to the word to put in (as ſome do) *tantum*, as if the meaning

meaning were this, not *only* with our Fathers, but alſo with us. This is to ſay, it was made with the Fathers, when the Holy Spirit expreſsly denieth it. Such additions admitted elſe-where in Scripture, would be found to be deſperately dangerous; and here can by no means be allowed, ſeeing the Apoſtle giveth it an after date, *Gal.* 3. 17.

2. *The better Covenant and that at* Sinai *are contradiſtinguiſhed, and ſo muſt be two diſtinct Covenants*, elſe the oppoſition were groundleſs, *Jer.* 31. *verſ.* 31, 32 —— *I will make a New Covenant* —— *Not according to the Covenant I made with their Fathers* —— i. e. not according to the *Sinai Covenant*; for that was it which was made when they were brought out of the Land of *Egypt*. He doth not ſay, I will ſet up *a new adminiſtration* of my Covenant (though that had been true) but *a New Covenant*; there is a plain oppoſition *between Covenant and Covenant*, and therefore the New and that at *Sinai* muſt be two diſtinct, and not one and the ſame in different forms: and the rather, becauſe this *New Covenant* is *not* oppoſed to *the Covenant with* Abraham, *and to that with* David, *but only* to that with *Moſes* and *Iſrael* at *Mount Sinai*. Let any inſtance

ſtance be given of any thing that is found contradiſtinguiſhed in ſuch a manner as theſe are, when only ſome *modification and different reſpects of the ſame ſubject* is intended to be ſignified thereby.

3. *The bitterneſs of the Covenant were not a ſufficient evidence that the miniſtration of Jeſus Chriſt is of greater excellency than the other, if they were not two diſtinct Covenants:* The Apoſtle proveth that Jeſus Chriſt hath obtained a more excellent Miniſtry, by this Medium, *Heb.* 8. *verſ.* 6. *By how much alſo he is a Mediatour of a better Covenant*——— He doth not ſay, Only a better adminiſtration, but a better Covenant; and much of the force of his Argument were loſt, if the Miniſtry of thoſe Levitical Prieſts and alſo Chriſts, were converſant about the ſame Covenant; but if they be two, then it is very forcible; they miniſtred about *one Covenant* and Chriſt about *another and a better*, and therefore his is the more *excellent Miniſtry*. Beſides, it is taken from his being [*a Mediatour of that better Covenant*] which implieth that he was not then a *Mediatour* of that worſe *Sinai Covenant* (though of old typified therein) which their Miniſtry related to. Indeed it had been a ſlender proof of the excellency of his Miniſtry, if

if the better Covenant were the ſame for ſubſtance with the worſe, ſeeing then that at *Sinai* muſt be ſtill continuing, and ſo Jeſus Chriſt not only in his Type, but in his own perſon muſt be Mediatour thereof, Miniſtring therein, which that Text doth not give the leaſt countenance to, but there and alſo elſe-where Chriſt is called *the Midiator of the New Covenant* in oppoſition to the *Old*, Heb. 12. verſ. 18, 19, 20, 24. Heb. 9. 15. Even in the ſatisfying the Old by his death. And therefore they muſt be *two diſtinct Covenants.*

4. *The many Notes of diſtinction that are given of them, argue that they are two Covenants:* they are not only called *the Old and the New* (this poſſibly might be ſaid of the ſame Subject, as we ſay, the Old and the New Moon, and yet one and the ſame Moon) but *the firſt and the ſecond*, Heb. 8. *verſ.* 7. If that [*firſt Covenant*] *had been faultleſs, then ſhould no place have been ſought for* [*the ſecond*]. As Dr. *C.* ſaith, That it ſhould be affirmed of one and the ſame Covenant, that this is the *firſt Covenant*, and that is *the ſecond*, and yet thoſe two ſhould be but both *one*, that is ſtrange.

5. *They are ſucceſſive, the Second cometh in the place of the Firſt, and ſo they muſt be*

two diſtinct Covenants, Heb. 10. *verſ.* 9. *He taketh away the First that he may eſtabliſh the Second.* Nothing cometh in the room and ſtead of it ſelf, but of ſomething elſe; now the *Second better Covenant cometh in the place and ſtead of the First*; ſo as the one muſt be removed, and taken away, that the other may be eſtabliſhed, and ſo they muſt be *two diſtinct Covenants*: the firſt is *Old*, and *Heb.* 8. *verſ.* 13. *That which decayeth and waxeth old, is ready to vaniſh away*, Heb. 7. *verſ.* 18. *There is verily a diſanulling of the Commandment going before*, i. e. of the firſt Covenant. The Old then is ſuch as it is diſanulled and vaniſheth away, whereas the New Covenant cannot be diſanulled, never vaniſheth away; neither is it ſaid that one *adminiſtration* vaniſheth, is diſanulled and taken away, that another might ſucceed (though this is true) but one, *viz. a firſt Covenant* it ſelf is taken away, that a Second may come in the room of it.

6. *They are expreſsly called* [*two Covenants or Teſtaments*]: The Apoſtle mentioneth *Abrahams* two Sons, the one by a Bond-woman who was born after the fleſh, the other by a Free-woman, who was by Promiſe, and maketh this application of it, *Gal.* 4. verſ. 24. *Which things are an Allegory,*

gory, for theſe are the [*two Covenants* or *Teſtaments*] *the one from the Mount* Sinai *which gendreth to bondage, which is* Agar ——— What can be more plain? Here it is expreſsly affirmed, that there are *two Covenants or Teſtaments*, and neither of theſe two was *formally* (though *materially* one might be) the Covenant of Works or of friendſhip made with the firſt *Adam* in his eſtate of Innocency; For, *then man himſelf muſt have been the worker for Life*; and therefore of neceſſity there muſt be *two Covenants beſides*; and ſo it is no way incongruous to ſpeak of *three Covenants*, ſeeing that with *Adam* is generally acknowledged to be One, and here the Scripture expreſly ſpeaketh of *two Covenants*, and that *with Adam* is none of them. It is not that ſignified by *the Free-woman* and her Son *Iſaac*, for that in oppoſition to the other is ſaid to be free, and to be *by Promiſe*, v. 23, 26, 31. Neither is it ſignified by *the Bondwoman* and her Son, for after he ſaid [*theſe are the two Covenants*] it immediately followeth, *verſ.* 24. [*The One from the Mount* Sinai *which gendreth to bondage, which is* Agar]. So then, *not* the *Covenant of Works* as made with *Adam*, *but the* Sinai *Covenant* is the other here intended. And plainly he ſpeaketh of both

according

according to *Divine Ordination or Institution*, and concludeth them so to be two Covenants: in this Allegory, he doth not mention them considered *abusively* according to the intention of *the Judaizing Prophets*, but *in themselves*, vers. 21, 22. *Ye that desire to be under the Law, do ye not hear the Law, for it is written* Abraham *had two Sons*, &c. therefore as they warrantably heard the *Sinai* Law, so it and the free Promise made *two Testaments*.

Yea in the times of the *Old Testament* these were kept *very distinct*: hence it is observable, that when the Children of *Israel* had sinned egregiously in making the Calf, and the Lord severely threatned even to consume them, *Exod.* 32. 10, 11. *Moses* in interceding for them doth not plead the Covenant newly made *at Mount Sinai*, but that with *Abraham*, vers. 13. *Remember* Abraham, Isaac, *and* Israel *thy servants to whom thou swarest*, &c. He saw he could not ground his plea upon *the Sinai Covenant* already violated by them, and therefore he fleeth to another founded upon free grace. So *Deut.* 9. 27. 2 *King.* 13. 23. *The Lord was gracious to them and had compassion on them, and had respect to them*; he doth not say, because of his *Covenant* with *Moses* at Mount *Sinai*, but because of his

his *Covenant with* Abraham, Iſaac, *and* Jacob, *&c.* So that whilſt the *Sinai Covenant* was in force, yet that *with Abraham* (which went before) was not ſwallowed up in it or mixed with it, but remained intire and diſtinct ſtill, diſpencing out bleſſings to the Subjects of it, they were *not one and the ſame Covenant* in that day.

O then let Chriſtians beware of mixing and confounding the Old and New Covenant which are ſo diſtinct. It is the great deſign of the Epiſtle to the *Romans* and *Galatians* to beat off from this mixture: both have their great uſe, but they muſt have their due place, *Gal.* 4. 21. *Tell that deſire to be under the Law*, &c. there is a great aptneſs to *legalize*, or deſire to be under the Law.

The falſe Prophets were ready to be branding *Paul* for an *Antinomian*; as if he rendred the Law unprofitable by his Preaching the Doctrine *of free grace*; for the taking off this aſperſion he putteth the queſtion, *Gal.* 3. 19. *Wherefore then ſerveth the Law?* that is, if the Law doth not juſtifie, why then was it given? or what uſe was it of? He anſwereth [*it was added becauſe of tranſgreſſion, till the ſeed ſhould come to whom the Promiſe was made*].

Where

Where obſerve, how carefully the Apoſtle doth diſtinguiſh theſe: he doth not make the *Sinai* Law or Covenant one and the ſame with the Promiſe, but ſomething added or put to it, a diſtinct thing; it was additional, and ſo not the Promiſe it ſelf, but yet was of admirable uſe, it was added [*becauſe of tranſgreſſion*] ſay ſome, to reveal and diſcover ſin, and lay reſtraint upon men that they run not into it; but the Law in the hand of Chriſt is of ſuch uſe to Believers ſtill; whereas he ſpeaketh of ſuch a uſe of it as laſteth only till the *coming* of the *promiſed Seed*; and therefore I underſtand it thus [*becauſe or for the ſake of tranſgreſſion*] viz. that Jeſus Chriſt by coming under it might make full ſatisfaction for that tranſgreſſion which man was in: it was added *not* for *Juſtification, but* for *tranſgreſſions ſake*, that its curſe might be indured and removed, and this additional uſe of the Law, was but *till the promiſed ſeed came*, then it ceaſed, having its accompliſhment in him: the Law was added that he might *finiſh tranſgreſſion and make an end of ſin*, as Dan. 9. 24. And this way was made, for the *Divine Promiſe* to paſs upon us.

Now there is *a ſinful mixing theſe two Covenants, the Old and the New*, which are di-

1. *When there is a joyning any thing of ours with Jesus Christ in the matter of acceptation unto eternal Life:* this was the case of those Judaizing Prophets, *Act.* 15. 1. they taught [*except ye be circumcised after the manner of* Moses, *ye cannot be saved*]. The like we have, *Gal.* 5. 2. *If ye be circumcised Christ shall profit you nothing.* They expected advantage by Jesus Christ, else this Argument would have been of no force to them, *vers.* 4. *Christ is of no effect to you*, &c. They were therefore jumbling works of their own, and Jesus Christ together, mixing these in the matter of their *acceptation unto Life*, and this is intimated to be desperately dangerous.

Christians ought to perform all duty in conformity to Jesus Christ, *in the way to Salvation*, but *not* in the least *that which justifieth or saveth.* See what earnestness and vehemency the Apostle useth herein, *vers.* 3. *I testifie again to every man that is circumcised that he is a debtor to the whole Law.* Where is intimated, that an acting in any work upon a *legal* account, or on a *legal* ground, is a putting our selves under the obligation of, and is all one as if we sought life altogether by, the *Law*; For, if they were *circumcised* upon a principle or opin-

on

on of its conducing to their *Juſtification*, they became debtors thereby to the *whole Law*: though they did not think other ſervices required or themſelves obliged to them, yet by one, they put themſelves under the bond of the whole. Thus then, if any ſhould act in any Goſpel Inſtitutions as Baptiſme, or the Supper of the Lord upon a like account as they did take up circumciſion, *viz.* with an opinion of their conducing to *juſtification and acceptation* with God unto Eternal Life, they would thereby make themſelves debtors to the whole Law: So if they ſhould give *Repentance, mourning for ſin, ſelf-emptineſs, yea Faith it ſelf*, the ſame place, and act therein upon ſuch a ground as they did in *Circumciſion*, Chriſt would be rendred of no effect unto ſuch Souls.

2. *When there is a living in the Spirit of the Old Covenant, in dealing with the Promiſes of the New; then indeed there is a mixing of the two Covenants which are ſo diſtinct*: The Old Covenant carried with it a Spirit of bondage and terrour, *Rom.* 8. 15. *Heb.* 12. 18. And if Souls in looking to the Promiſe, carry it as if they were converſing with God upon the *burning Mount*; eyeing chiefly *Divine wrath*, dwelling more upon *a*

Divine curse than upon the *Grace* of God in the *free Promise* in looking for mercy; here is the Spirit of the Old Covenant; so when souls are shie of the *Promise* and ready to stand at a distance from it; when they carry it towards God, as if Jesus Christ had not satisfied the curse of the Law, and yet in part look to the Promise.

The *Old Covenant* did run upon *Do and Live*, intending that Jesus Christ should be *the doer* in reference *to Eternal Life*; but when souls are like those who were hired into the Vineyard, *Mat.* 20. verse. 1, 2, *&c.* when they are *indenting* with God for their *penny*; when they must have such incomes and such injoyments from God in case they act in duty; when they seek the reward upon their own doing; they may work hard and sink under their burthen and have little thank for their pains, as that Parable sheweth. When duty is not mannaged with *a Gospel Spirit*, when the Divine Spirit is not acting the Soul by the Promise of the New Covenant, it cometh to little.

The *Old Covenant* did run upon *condition*, and so when Souls dwell upon conditions performed by or wrought within

within themſelves, and build their *Hope, Peace, and Comfort* upon them, ſo as they look little or nothing to the *free Grace* of God in *abſolute Promiſes*, make but little uſe of theſe in compariſon of the other; then they are too much in the Spirit of the *Old Covenant*, and mixing with the *New*.

CHAP. VII.

Of the nature of the Mount Sinai *Covenant.*

IT will now be asked, *What manner of Covenant was that at mount* Sinai, *which is called the worse Covenant? what kind of Covenant was it?*

Sol. *In general it was a Covenant of Works, as to be fulfilled by Jesus Christ, but not so to* Israel. *Or,*

It was the Covenant of Grace as to its legal condition to be performed by Jesus Christ, represented under a conditional administration of it to Israel.

This is a knotty puzling Question in Divinity; for the clearer opening of it, I must answer both *Negatively and Affirmatively.*

SECT.

SECT. I.

Anſw. 1. NEgatively in four Propoſitions.

Prop. 1. *The* Sinai *Law was not given as a Covenant of Works to* Iſrael. It was deſigned to be a Covenant of Works as to be accompliſhed by Jeſus Chriſt, as will appear afterward, but the end of the Lord was not that it ſhould be ſo to *Iſrael*. For,

1. *The nature of a Covenant of Works, and alſo the general current of Scripture denieth the* Sinai *Law to be ſuch.*

[*A Covenant of Works*] *requireth perfect perſonal obedience, promiſing life or a reward of Juſtice thereupon, and threatning death upon the leaſt violation thereof.*

This is evident from the Covenant *with Adam* in innocency, *Gen.* 2. *verſ.* 17. He obeying, it is implied he ſhould live; he diſobeying by eating the forbidden Fruit, the ſentence of death paſſeth upon him: and apparently this is a true deſcription of a Covenant of Works, for whatever is oppoſite unto this, ſpeaketh *Grace*: if *Juſtification and Eternal Life* be attained by *anothers righteouſneſs or obedience* (without

their perſonal performance of it) there is *Grace* herein ; if the reward be *not of Juſtice*, it muſt be of *Grace* ; if *imperfections* and ſinful failings be not followed with death, there is *Grace* in that alſo.

Now the deſign or intendment of God in giving the *Sinai Covenant*, was *not*, that *Iſrael* ſhould by their own obedience obtain Eternal Life and Salvation. Indeed *the falſe Apoſtles* in Goſpel times did put upon perſonal obedience, they urged *Circumciſion and other works of the Law* as neceſſary unto *Juſtification and Eternal Life* ; but in oppoſition to them the Apoſtle argueth in diverſe Chapters in the Epiſtles to the *Romans* and *Galatians*, proving that they come by a righteouſneſs performed for us by Jeſus Chriſt, *Rom.* 3. *verſ.* 20. *Therefore by the deeds of the Law* (i. e. as performed by themſelves) *ſhall no fleſh be juſtified in his ſight* ; it is *verſ.* 28. *Without the deeds of the Law*, Gal. 2. *verſ.* 16. Gal. 3. *verſ.* 10. *As many as are of the works of the Law* (i. e. as performed by themſelves) *are under the curſe*, and *verſ.* 11, 12. Gal. 5. *verſ.* 2, 3. Yea, *our Salvation is not of works*, Epheſ. 2. *verſ.* 8, 9. 2 Tim. 2. 9. *Adam* forfeiting life when he might have had it on the terms of his own doing, hence the Lord would never deal with man in that

way

way any more. And leſt any ſhould think, that this was only ſince the *Sinai* Covenant was at an end, the Apoſtle proveth that *our works are now excluded* from the inſtances of *Abraham* and *David*, Rom. 4. verſ. 2, 3. *For if* Abraham *were juſtified by works, he hath whereof to glory but not before God; and addeth*, it is to him that *worketh not*, verſ. 5. and verſ. 6. *Even as* David *alſo deſcribeth the bleſſedneſs of the man unto whom God imputeth righteouſneſs without works*: Where it is plainly intimated, that we are *juſtified* in Goſpel times in the ſame *way for ſubſtance* with them *of old*, and he expreſly ſaith, that this was not by works of their own performance; no not by ſuch as they came up to, *after* they were in *a ſtate of grace*, much leſs by any works of theirs *before* they did *believe*, elſe the Apoſtles argument were not cogent; for the falſe Prophets might eaſily have anſwered, that now in Goſpel times we are not juſtified as *Abraham* and *David* were, and ſo they might have waved whatever is urged from theſe inſtances; ſeeing all that he ſaith is built upon this very foundation, *that we are juſtified as they were*: only this can hardly be evaded, that *David* (*who lived under the* Sinai *Covenant*)

nant) yet is *denied* to be *juſtified by works* of his own. Yea, the Apoſtle excludeth them even from *the nature of a Covenant of works*; which is ſuch a ground as denieth lapſed man in any Age to be ſaved by his own obedience, *verſ.* 4. *Now to him that worketh is the reward not reckoned of grace but of debt.* Therefore unleſs it could be ſaid that thoſe under the *Sinai Law* had Eternal Life, *not of grace but of debt*, it muſt be ſaid that they had it *not* in the way of *a Covenant of works*.

2. Moſes *and the Children of* Iſrael *were antecedently under a Covenant of grace, or before the making that at mount* Sinai, *therefore that could not be a Covenant of works*: In the very Preface, he ſaith, *Exod.* 20. verſ. 2, 5. *I am the Lord* [*thy God*]: the Lord did not firſt become their God by that, but was ſo before, as they were the ſeed of *Abraham*, and under that with him, *Exod.* 2. *verſ.* 24. and 3. *verſ.* 6 7. *I have ſeen the affliction of* [*my people*] verſ. 15, 16. And *Moſes* himſelf entred into the ſame *Sinai* Covenant with the people, *Exod.* 34. verſ. 27. *I have made a Covenant* [*with thee*] *and with* Iſrael. Not only with *Iſrael* but with *him* alſo.

Now it is not imaginable that the Lord would reduce *them and* Moſes *himſelf*, from *a Cove-*

Covenant of Grace, back to that of Works: Surely the Lord would advance them higher rather than bring them lower. He is ever one and the same in his Grace and Promises unto souls; no such unconstancy and changeableness is found with him.

3. *The* Sinai *Testament typically revealed mercy for sinful men, and therefore was not a Covenant of Works*; For, that being once violated and broken, holdeth forth nothing of mercy to the sinner, whatever his *Repentance* be; giveth no hope of Salvation, but denounceth Judgement, Death and utter destruction against him; *Adam* having eaten the forbidden Fruit, that saith, *Gen.* 2. 17. *Dying thou shalt die.*

Whereas the *Sinai Covenant* includeth the *Ceremonial Law* as well as the *Moral*, as is plain, *Heb.* 9. verf. 1, 2, 3, *&c. The first Testament had Ordinances of Divine Service and a worldly Sanctuary, a Tabernacle, Priests and Sacrifices, offerings for the errors of the people*, &c. Although these services did not of themselves expiate sin and purge the Conscience, yet they did point out *a way* wherein they might have an expiation of and freedom from sin, which *a Covenant of Works* giveth not the least intimation of.

Yea the *Sinai Covenant* was ordained by Angels,

Angels, *Gal.* 3. verſ. 19. in the hands of *Moſes a typical Mediator*; and this argued a variance between God and *Iſrael*, elſe no need of any, and there is grace in a Covenant that doth admit of *any way* for the making up of ſuch differences; there was abundance of Grace wrapt up in many Types and Ordinances in the *Sinai* Covenant; yea it was confirmed by blood and ſprinkling, called *the blood of the Covenant*, Exod. 24. *verſ.* 3, 4, 5. Which typified *the blood of Jeſus Chriſt*, and therefore it was *no Covenant of Works*, for that ſpeaketh nothing thereof.

4. *There had been an utter impoſſibility for* Iſrael *or any other to have attained unto Eternal Life and Salvation, if they had been under that at* Sinai *as a Covenant of Works*: For, they could never have performed the works which were *the condition* of it, and ſo muſt have been hopeleſs of the benefit which was promiſed thereupon, *Gal.* 3. verſ. 21. *If there had been a Law that could have given life, righteouſneſs had been by the Law.* This clearly concludeth that *righteouſneſs* did not come by the *Law*, i. e. as performed by us in our own perſons; and alſo, that *the Law* could not give *Life*, *no Eternal Life* to be expected by it; and he ſpeaketh of the *Sinai* Law as is clear,

verſ. 17.

verſ. 17. and therefore that could not be a Covenant of Works to *Iſrael* or us for Eternal Life, *Rom.* 8. 3. alſo proveth, the Law could not free from *condemnation*, in that it was weak through the fleſh, and ſo no Eternal Life was attainable thereby.

5. *That way which the Lord had eſtabliſhed with* Iſrael *for Life and Salvation before the* Sinai *Covenant, was utterly inconſiſtent with that of Works, and therefore that could not be a Covenant of Works*, Gal. 3. *verſ.* 18. *For if the inheritance be of the Law, it is no more of Promiſe.* Theſe two waies cannot ſtand together; if it be by one of them then it is not by the other; they carry a contradiction each to other. If *Iſrael* had *the inheritance by the Law*, i.e. by works performed by themſelves, then it *could not be by the obedience of another*, of Jeſus Chriſt for them: if it were by their own righteouſneſs of the Law, then it could not be by the righteouſneſs of Jeſus Chriſt entertained in the Promiſe by Faith: one of theſe waies doth neceſſarily ſubvert, overthrow, and deſtroy the other, ſo as the ſame perſon at the ſame time cannot have it both waies.

Now ſuch an oppoſite way of a Goſpel Promiſe was eſtabliſhed with *Iſrael*, long before the *Sinai* Covenant, *Gal.* 3. *ver.* 16, 17.

They

They were the ſeed of Abraham; *and he concludeth that the* Sinai *Law coming ſo long after, could not diſannul the Abrahamatical Covenant or Promiſe* (wherein they had intereſt) *which was ſo long before it*, and conſequently it was no Covenant of Works to *Iſrael*, for then it muſt neceſſarily have diſanulled the foregoing Promiſe, as that demonſtration, *verſ.* 18. doth evidence.

SECT. II.

Prop. 2. *THat the* Sinai *Law was not a mixt Covenant, for Eternal Life to* Iſrael. *It was not partly a Covenant of Works to them, and partly of Grace.* For,

1. *It is an undoubted obſtacle or hindrance in the way of Salvation, to be ſeeking it in a Covenant of works, by perſonal performances*; and therefore that at *Sinai* could not be ſo much as in part ſuch a one to *Iſrael*. The reaſon why *Iſrael* obtained not righteouſneſs (and ſo life) was, becauſe they ſought it not *by Faith*, i. e. in another, *in Jeſus Chriſt* [*but as it were by the Works of the Law*] Rom. 9. *verſ.*

verſ. 31, 32. He doth not ſay they ſought it altogether by their own Works, but after a ſort [*as it were*] and this obſtructed and hindred their arriving at it. Thus their coming ſhort of Salvation is reſolved into the ſame cauſe, *Rom.* 10. verſ. 1, 3. *They going about to eſtabliſh their own righteouſneſs, have not ſubmitted themſelves unto the righteouſneſs of God.* A ſeeking Salvation then by our own Works (which are our own righteouſneſs) keepeth off from a ſubmiſſion unto that righteouſneſs which is neceſſary unto Eternal Life; and therefore if it were *a mixt Covenant*, one part of it would hinder another, as if the Lord in the ſame diſpenſation ſhould pull forward and backward, do and undo, put upon ſeeking Life, and yet on that which is a let in the way to it, which were an impeachment to the wiſdom of God for any to aſſert.

2. *Legal works are excluded out of Juſtification and Salvation, in conjunction with Jeſus Chriſt, and therefore the* Sinai *Law could not be a mixed Covenant*, Gal. 5. *verſ.* 2, 3. *I* Paul *ſay unto you, that if you be circumciſied Chriſt ſhall profit you nothing*, verſ. 4. *Chriſt is become of no effect to you, whoſoever of you are juſtified* (i. e. ſeek to be juſtified) *by the Law ye are fallen from Grace*

Grace (Act. 15. 1, 11. Ephes. 2. 8, 9.) This implyeth that they urged Circumcision or Works of the Law, and Christ too for Justification and Life; the Argument had been insignificant to them, if they had not expected profit and advantage by Jesus Christ, and by the Works of the Law too: and the Apostle concludeth one of these to be exclusive of the other; *a mixture of our own Works is a falling from the way of Grace*; a taking any of our services in conjunction with Jesus Christ in that matter, is enough to shut out from all benefit and advantage by Christ; he shall profit nothing if he alone be not owned herein.

3. *After a violation of a Covenant of Works nothing less than utter ruine and destruction are threatned therein*, Gen. 2. *vers.* 17. *In the day thou eatest thou shalt die.* There is nothing Promised by it ever after, whatever services be performed, nothing but Death thenceforth to be expected from it, and therefore the *Sinai* Law could not be a mixt Covenant; in regard *Israel* is often accused by the Lord for breaking of it, *Jer.* 31. *vers.* 32. *Which Covenant they brake*, &c. no good could be reaped from that part which was supposed of Grace, the *death* threatned in the other part hindreth *all good*; so that, unless *Israel* could

have

have kept it without violation (which they could not) it must have been altogether unprofitable to them, for as Dr. *Bolton* saith, man was not able to stand to the lowest terms, to perform the meanest condition.

4. *There is such an opposition between our Works and Divine Grace in relation to Eternal Life, that they are inconsistent each with other,* therefore the *Sinai* Law could not be a mixt Covenant. There is no *medium participationis*, or so as to partake of both; there was an impossibility of having life both waies, this I cleared before from *Gal.* 3. vers. 18. which is equally strong here.

It is further proved, *Rom.* 11. vers. 4, 5. It is said to be by Grace, *vers.* 6. *If by Grace, then it is no more of Works, otherwise Grace is no more Grace; but if it be of Works, then it is no more of Grace, otherwise Work is no more Work.* Which clearly intimateth, *that the way of Grace and Works* are so mutually destructive one to the other, that if it be by one it cannot be by the other. If *Israel* had been to do any thing for Eternal Life, though never so small, it would have denied it to be of Grace. *Gratia nullo modo gratia nisi omnimodo gratia,* Aug. *Grace is no way Grace*

unless it be every way free, and therefore seeing *Israel* was justified and saved as we are, *Act.* 15. 11. and we are justified freely by his *Grace*, Rom. 3. 24. *and saved by Grace*, Eph. 2. 8. hence the *Sinai* Law could not be a mixt Covenant, partly of Works, and partly of Grace; the one way being so Diametrically opposite to the other.

SECT. III.

Prop. 3. *That the* Sinai *Law was not only a Covenant for temporal mercies as the Land of* Canaan *and such like, but did in some further way belong to the Covenant of Grace and had the great concernment thereof, even our Eternal Salvation as its principal aim and end.*

Temporal blessings were dispensed out (and possibly those only) by vertue of the *Sinai* Covenant, upon *Israels* performance of it; but yet as it was to be performed for them by Jesus Christ, so it respected the great matters of the Covenant of Grace, even Spirituals and Eternals, as may appear. For,

1. *There are Typical representations in it, of Spiritual and Eternal blessings.*

There

There was abundance of the Gospel wrapt up in those legal Types and shaddows of old.

There were *Priests and a High-Priest* an eminent Type *of Jesus Christ*, who is therefore called *a High-Priest* also, *Heb.* 8. 1. and else-where.

O what an advantage was it so long before the Incarnation of Jesus Christ, to have such a lively Emblem of this his *glorious Office*, which our everlasting Salvation had such a necessary dependance upon! That as the Levitical High-Priest did stand and appear for the People, in many waies and for many precious ends that none else could; so they might expect that Jesus Christ would do the like for them. As the Priests did offer Sacrifice for the errours of the People, so they might look that the Lord Jesus would offer a better Sacrifice for them. They might easily guess that the Anti-type Jesus Christ, would far excel, out-strip, and go beyond the Types, the substance beyond the shaddow, so Jesus Christ would be far more excellent than any of those figures of him: What a priviledge was it to have some lively resemblance of all this so long before-hand, *Heb.* 9. vers. 23, 24. Those things under the *Sinai* first Testament are intimated to

be *patterns of things in the Heavens, and figures of the true.* There was *a holieſt of all which the High-Prieſt alone went into once every year not without blood, ſignifying that the holieſt of all was not made manifeſt whilſt the firſt Tabernacle was ſtanding,* verſ. 3, 7, 8. this intimateth that *Jeſus Chriſt* the great High-Prieſt ſhould *enter* into that which was truly the *holy of holies,* to appear in the preſence of God for us, *verſ.* 24. and ſo that their holieſt of all was a Type of Heaven.

A like *Type* thereof was *the Land of Canaan,* and therefore it beareth the very name that Heaven it ſelf is ſet out to us by; it is called the *reſt of the Lord,* Pſal. 95. 11. *If they ſhall enter into my reſt,* i. e. into the Land of *Canaan,* Deut. 12. 9. This was another Type of the reſt in Heaven, *Heb.* 3. verſ. the laſt, compared with *Heb.* 4. verſ. 8, 9. Many other inſtances might be given wherein the *Sinai* Covenant repreſented matters of the Covenant of Grace, even Spirituals and Eternals to *Iſrael.*

2. *Some of the ſame Promiſes of Spiritual and Eternal bleſſings, which are found in other federal expreſſures, are under a conditional form in the* Sinai *Covenant, and therefore that appertaineth ſome way to the*

the Covenant of Grace, and not only temporals are respected therein.

In the preparation to it the Lord saith to *Israel*, Exod. 19. *vers.* 5, 6. *If ye will obey my voice and keep my Covenant, ye shall be a peculiar treasure to me above all people, and ye shall be to me a Kingdom of Priests and an holy Nation*——

Indeed this cluster of Promises hath an [*if*] hanging upon it, or is under a condition that obedience be yielded to the *Sinai* Covenant, and then the Wine in it may flow out, and all temporal injoyments which the world afford are nothing to one drop hereof. It is true, *conditio nihil ponit in esse*, therefore we must know, that the *Sinai* Covenant did hold forth *the condition* upon which not only *Temporals*, *but Spirituals and Eternals* are vouchsafed, which then was unperformed, but since is fulfilled by Jesus Christ. Besides, the Apostle applying it to the Saints in Gospel times, this is evidence enough that the *Sinai* Covenant (to which it belonged) had a notable relation to the Covenant of Grace, 1 *Pet.* 2. *vers.* 9. *But ye are a chosen generation, a royal Priest-hood, an holy Nation, a peculiar people*——— These are reckoned up among Gospel priviledges, and attainable only by Jesus Christ (*Rev.* 1. *vers.* 5, 6.)

5, 6.); and indeed they are glorious advantages; [*to be a peculiar treasure*] implieth, not only his acceptation into favour above others, his claiming a special relation to and propriety in them, but his highest estimation of them, they shall have *peculiar preservations, peculiar affections, peculiar influences, and peculiar consolations* [*a Kingdom of Priests*] i. e. they shall have an eminent separation to the highest services or imployments, and be admitted to nearest approaches unto God, yea shall partake of Spiritual anointings, the holy unction of the Divine Spirit for that end, and shall enjoy intimate fellowship and communion with the Lord himself [*an holy Nation*,] when others are left in their sin and pollution, under their prophaneness, they shall have the Image of God in a transparent manner found upon them, appearing in a holy profession; O how far is this beyond *temporals!* There are other *conditional Promises* in the *Sinai Covenant* of the Lords dwelling among the Children of *Israel*, and being their God, *Exod.* 29. verf. 45, 46. with *Levit.* 26. verf. 3, 11, 12. and so elsewhere, which undoubtedly hold forth priviledges of the Covenant of Grace; but the condition was to be performed by Jesus Christ.

3. *The*

3. *The nature of many ſervices in the* Sinai *Covenant was ſuch as argued its ſpecial reſpect to the great matters of the Covenant of Grace, and its intending higher things than meerly temporals:* there were *ſin-offerings* in it, for the ignorances of the Prieſts, of the Congregation, of the Rulers, of the People, *Levit.* 4. and intimations of *atonement and forgiveneſs of ſin.* Not that theſe offerings did make atonement of themſelves, but they pointed out Jeſus Chriſt by whom we have atonement. The like might be urged from the Scape-goat, *&c.*

I may add, that ſome of thoſe Arguments under the *Affirmative part*, to prove its containing the *legal condition* of the Covenant of Grace, will be equally ſtrong to evidence that this *Sinai* Covenant had not temporals as its only end.

SECT. IV.

Prop. 4. *THat the* Sinai *Law is not meerly a gradually different administration of the Covenant of Grace to* Israel, *from that with us in the New and better Covenant.*

Many ſuppoſe that this was only a federal tranſaction with *Iſrael*, ſo as that obedience which is *the condition of the* Sinai *Covenant*, (on which all the bleſſings of it do depend) is nothing elſe but the ſame which is to be yielded by us in Goſpel times, only then it was exacted with dreadful terrours, thundrings and lightnings, now in a ſweeter milder way; but certainly a higher matter, a perfect obedience is aimed at therein. It is true, Chriſtians are obliged unto all duty, under the better Covenant; there is a Promiſe in it of writing *the Divine Law in their hearts* for that end. All the difficulty then in the *Sinai* diſpenſation ariſeth not meerly from its injoyning doing (all runs upon doing there, not upon believing) but alſo from its annexing life thereunto [*this do and Live*] and *a curſe*

curſe to the contrary. If it had contained all *the Laws* that are in it, even all *the ceremonials*, theſe indeed would have rendred it more burdenſom than other diſpenſations, yet it would as manifeſtly have belonged to the Covenant of Grace ſtill, as that with *Abraham* and others under which were ſome Sacrifices and other Typical ceremonies. If this doing had not been for Life, there had been no more difficulty in this *Sinai Law* than in any other federal expreſſure; its running upon [*do and Live*] this hath cauſed many to doubt of the nature of it; and therefore the great matter to be cleared is, upon what account it ſtandeth in this form? and this will evidence, that though there was *an adminiſtration of the Covenant of Grace in it to* Iſrael; yet there was a higher intendment therein, *viz.* a performance of it by Jeſus Chriſt for impetration or the procurement of federal bleſſings for us; and therefore that it was not only a gradually different adminiſtration to *Iſrael*, from the other New Covenant to us. For,

1. *The* Sinai *Covenant obliged unto ſuch doing as maketh up a righteouſneſs unto Life*, Rom. 10. verſ. 5. *For* Moſes *deſcribeth the righteouſneſs which is of the Law*,

Law that the man which doth theſe things ſhall live by them. He ſpeaketh undeniably of the *Sinai* Law, for the Text here alledged, is *Levit.* 18. 5. and the doing injoyned the Apoſtle ſaith, is a deſcription of a righteouſneſs unto Juſtification and Life. Neither is it taken here *obuſively*, as urged by the falſe Prophets, but he ſaith [*Moſes*] *deſcribeth the righteouſneſs of the Law* thus——— Therefore not only according to the opinion of the falſe Prophets, but according to the intention of *Moſes*, the *Sinai* Law did hold forth a doing *as a righteouſneſs*: this was the tenor of it [*do and Live*]. The ſame may be urged from *Gal.* 3. verſ. 12. And therefore a vaſtly different obedience (in reſpect of its end) was required in *the Sinai Covenant*, from that which could be yielded by *Iſrael* then, or by Chriſtians now under *the New Covenant*; For, their doing was not to work out a righteouſneſs unto their own Juſtification and Life.

2. *The* Sinai *Covenant obliged unto ſuch doing, as ſtood in a contradiſtinction unto Faith.* The Apoſtle, *Rom.* 10. having told us of the *Law doing*, by way of Antithetis or oppoſition, he addeth, *verſ.* 6. *But the righteouſneſs which is of Faith*

ſpeaketh

ſpeaketh on this wiſe, &c. Where he plainly maketh *the doing*, which according to *Moſes* was the righteouſneſs of the Law, and that which is the righteouſneſs of Faith, *membra dividentia*, and ſo they ſtand upon oppoſite terms each to other. Thus *Gal.* 3. verſ. 12. *And the Law is not of Faith, but the man that doth them ſhall live in them.* Where he ſpeaketh of the *Sinai* Law, *verſ.* 17. and giveth the ſame proof as before, *viz. Levit.* 18. verſ. 5. and that doing he denieth to be of Faith. It is evident then, that *the Sinai Law* obliged to ſuch doing, as was not of Faith, and therefore to an obedience ſpecifically different (in its uſe or end) from that which was to be performed by *Iſrael* then, or by Chriſtians now, which floweth from Faith. And this with the former particular, ſheweth the invalidity of what is ſaid by ſome for the unfolding the meaning of [*Do this and Live*] as it ſtandeth in the *Sinai* Covenant, as will appear eſpecially under the ſixth particular in the Affirmative part.

SECT.

SECT. V.

Answ. 2. *Affirmatively, the* Sinai *Covenant, was a Covenant of Works as to be fulfilled by Jesus Christ, represented under an imperfect administration of the Covenant of Grace to* Israel. Or thus,

The Sinai *Law is, the Covenant of Grace as to its legal condition (even for Eternals) to be performed by Jesus Christ, held forth under a servile, Typical, conditional administration of it for temporals unto* Israel.

It promised its *blessings*, especially *Eternal Life*, upon *the condition* of the perfect obedience of Jesus Christ; thereby was the procurement of all.

It promised *temporal mercies* to the Children of *Israel* upon *condition* of their due obedience, thereby was the obtainment of them.

There were many Articles between the Father and the Son, which are not found in this *Sinai* dispensation, so that it was not the whole Covenant of Grace, but referred to it, *viz.* it is a Covenant for the

the performance of its *legal condition* both in respect of *duty and penalty.*

The *Covenant of Works* being broken by us in the first *Adam*, it was of great concernment to us, that satisfaction should be given to it, for unless *its righteousness* were performed for us, the *Promised Life* was unattainable; and unless its *penalty* were undergone for us, the *threatned Death* (Gen. 2. 17.) was unavoidable. All this condition in *Moses* time was unfulfilled, and so the Lord putteth *Israel*, (who belonged to the principal party guilty, *viz.* mankind,) upon entering into a solemne Covenant at mount *Sinai*, therein owning their just debt, and acknowledging their owing perfect obedience to God, and deserving an Eternal Curse upon the least failure therein, and promising a full payment of the whole debt: *all that the Lord hath spoken, we will do*, Exod. 19. *vers.* 8. and 20. *vers.* 19. Exod. 24. *vers.* 3, 7. Not only *some* of his words, but *all* that the Lord hath said, will we do: Yet the Lord intended that not *Israel* (the principal debtor) but Jesus Christ the surety should perform for them, the obedience therein required unto Life; his pay should be accepted, for what *Israel* had hereby Covenanted to yield, and through inabili-

ty

ty was never able to perform: Yea thus much is manifested in the very dispensation it self, in those many Types and other services contained in it, they all intimate, that the performance should be by Jesus Christ for them.

In *one and the same* Sinai *Covenant*, the All-wise God exacted *a double obedience*, for vastly different ends, *viz. a perfect obedience* to be performed by Jesus Christ, as the *legal condition* of the Covenant of Grace, as the principal end: and also *an obedience* to be performed by *Israel* belonging to the *administration* of it, in order to their fruition of temporal injoyments: under this latter the former is represented. These are so twisted into one and the same Law, as in the same breath, the Lord demandeth both of *Israel* the principal debtor, who Covenanteth universal performance; but the Lord had this intention that Jesus Christ should fulfill the former on their behalf.

I shall endeavour the clearing of this matter under two Propositions.

SECT.

SECT. VI.

Prop. 1. *THat the* Sinai *Covenant did hold forth the Covenant of Grace as to its legal condition to be performed by Jesus Christ and so was a Covenant of Works as to be fulfilled by him.* Or,

It conditionally promised its blessings, especially Eternal Life, upon the perfect obedience of Jesus Christ, then (in Moses *time) not fulfilled.*

The *Sinai* Covenant did not intend only an obedience to be performed by *Israel*, but also a further and higher Obedience to be yielded by Jesus Christ. Indeed *Israel* did undertake in *a federal way* the yielding thereof, and so was obliged by that visible dispensation to perfect obedience; they being of the principal debtors, they came under the obligation to it, by their own act, yet the intendment was that the performance should be by their Surety Jesus Christ for them; So as [*Do and Live*] in that *Sinai* Covenant, *primarily* had respect unto the doing which was only by Jesus Christ for us. This appeareth these waies. 1. *The*

1. *The* Sinai *Covenant exacteth a perfect obedience which maketh up a righteousness unto Life, and therefore was the legal condition of the Covenant of Grace to be performed by Jesus Christ alone*; for it is impossible that *Israel* or any of the Sons of men should perform such a perfect obedience for themselves, *Gal.* 3. vers. 21. and so they must miss of Eternal Life, if he did not perform it for them.

That such a perfect obedience is indispensibly required in the *Sinai* Covenant as a condition of Life is evident, *Levit.* 18. vers. 5. compared with *Gal.* 3. vers. 10, 12. it is such as standeth upon opposite terms to Faith, and is impossible for any man to perform, as I have proved, and such as is a righteousness, *Deut.* 6. vers. 25. *And it shall be our righteousness, if we observe to do all these Commandments, before the Lord our God, as he hath commanded us.*

Also in *Rom.* 10. vers. 5. he evidently determineth that the *Sinai* Law imposeth that doing which amounteth to a righteousness unto Life, and must be a perfect obedience which man is utterly unable to yield for himself: and therefore admirably to our present purpose it is added, *vers.* 4. *For Christ is the end of the Law for righteousness to every one that believeth.*

This

This intimateth, that *the Law hath an end* to be attained, and that is *righteouſneſs*; and that *Jeſus Chriſt* performeth it, he becometh that *end* of it to believers; not only *accidentally and indirectly* as the Law diſcovereth duty impoſſible for any man to perform, and a neceſſity of looking to another for relief; but *directly*, Jeſus Chriſt hath wrought out and fulfilled that righteouſneſs which the Law exacted, and ſo is *the end of the Law*; For, it is here oppoſed unto that righteouſneſs which is of a mans own working out, *verſ.* 3.

We muſt know, that when *Adam* was in innocency, the Lord required a perfect fulfilling of the Law, in order to his preſervation in life, and now man is in a fallen ſtate, the Lord will abate nothing of it; ſtill *without a righteouſneſs ſpecifically the ſame, no Eternal Life to be had.* (Rom. 1. verſ. 17. Rom. 4. *verſ.* 6. and 5. *verſ.* 18, 21. 2 Cor. 3. 9, *&c.*) That end of the Law, *viz.* righteouſneſs, muſt ſtill be come up to; only under *the Covenant of Works*, *man* was perſonally to perform it for himſelf, but now *Jeſus Chriſt* is admitted to work out this perfect righteouſneſs of the Law for him, *Rom.* 5. verſ. 18, 19. *By the obedience of one* (i. e. of Jeſus Chriſt) *many are made righteous.* Hence

he is said to be made of God to us wisdom and righteousness, 1 Cor. 1. 30. and we are said to be *the righteousness of God in him*, 2 Cor. 5. *vers.* 21. It is not the righteousness of a meer man, but of one who is also God, that we must stand in.

Now the *Sinai Covenant is a Platform of the legal righteousness, which was indispensibly necessary unto Life*; there it is deciphered, delineated and described, more clearly than in any other federal expressure. The *Sinai Covenant* excelleth all other in discovering what that *righteousness* is, upon which we enjoy *Eternal Life*.

The *Promissory part* of the Covenant of Grace is more fully revealed *in other federal expressures*, as that with *Abraham*, *David*, and the New Covenant; but *the Mandatory and Minatory part* of it in order to Life; the duty to be performed and the Curse to be indured, is *most fully set forth in that at Mount* Sinai. *Adam* was obliged to a righteousness in obedience to a *Positive Command* of not eating of the Tree of Knowledge, *Gen.* 2. *vers.* 17. as well as to *Moral Commands*: answerably in the *Sinai Law* there is a righteousness required of the same kind standing in obedience to many *Positive and ceremonial Commands*; and this was fulfilled by Jesus Christ's

did take it as his Office to fulfill not only ſome, but *all righteouſneſs*, Mat. 3. 15.

And alſo the righteouſneſs of the Moral Law, *Mat.* 5. verſ. 17, 18. he came *not to deſtroy the Law, but to fulfill it*; he yielded obedience to the Moral Commands, yea and ſatisfied, (*Heb.* 9. 15.) even for tranſgreſſions that were under *the firſt Teſtament.*

2. *The* Sinai *Covenant denounceth a dreadful Curſe* (which can be undergone by none but Jeſus Chriſt) *upon the leaſt failing of perfect obedience*, and therefore expreſſeth *the legal condition of the Covenant of Grace to be performed by Chriſt, or is a Covenant of Works as to be fulfilled by him*; for that only threatneth a Curſe upon the leaſt imperfection in point of obedience.

Now the *Sinai* Law doth that, *Gal.* 3. verſ. 10. *For as many as are of the Works of the Law are under the Curſe, for it is written, Curſed is every one that continueth not in all things which are written in the Book of the Law to do them.*

The *Law* then runneth upon ſuch terms, as if a man ſhould perform never ſo many acts of obedience, yet if he ſhould not come up to [*all*] that is written in the Book of the Law, it *curſeth* him. If

he ſhould come up to all, yet if he did not *continue* therein, it *curſeth* him: it exacteth perfect obedience upon pain of a *Curſe*.

Nothing can more fully expreſs the nature of a Covenant of Works than this; that with *Adam* in innocency cannot be one, if this be not ſo; For, there is no more in that then, [if thou Eateſt thou ſhalt Die], and there is as much here [if thou doſt not all thou ſhalt be Curſed]: and yet the Apoſtle is not ſpeaking here, of the very Covenant with *Adam* in innocency, but of one in the matter of it reſembling that, made a long time after, even at Mount *Sinai*; For, he ſaith, *it is written thus*; now it is *in Moſes Law* (long after *Adam*) that this was written, *viz. Deut.* 27. verſ. 26. He ſpeaketh of it as belonging to *the Sinai Law*, as expreſſing the tenour of that: and he doth not mention it only as the opinion of the falſe Prophets amongſt the *Galatians*, but as the intention of *the Divine Law* it ſelf [*it is written, Curſed is every one that continueth not in all*——]. Yea further let it be obſerved, the ſcope of the Apoſtle is to evidence, *the impoſſibility of attaining Juſtification by the Works of the Law*, for ſaith he, [*as many as are of the Works of*

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the Law are under the Curse] and why? Because it is *impossible* that any meer man, should *continue in all* that is written in the Law, the best of men will have some sinful infirmities and imperfections, and the least transgression layeth under a Divine Curse, according to that Law, which must be undergone, either *by men themselves* (and that would sink and ruine them for ever) or else *by Jesus Christ*, and then the *legal condition* is performed by him for them.

3. *Jesus Christ by coming under, and fulfilling the* Sinai *Covenant, did work out Redemption for us*, and therefore *that did hold forth not only an obedience to be performed by* Israel, *but also such as was a legal condition of the Covenant of Grace to be performed by Jesus Christ:* For, surely that whereby we are redeemed, was not any work of *Israel* (they did not redeem themselves or us) but a work of Jesus Christ, answering the demand of the Covenant of Grace which is for Redemption.

Now *Gal.* 4. vers. 4, 5. *God sent his Son made of a Woman, made under the Law, to Redeem them that were under the Law*—— He speaketh of *that Law* by which they were held *in bondage* before the Incarnati-

on of Jesus Christ, *vers.* 3. which was *that at mount* Sinai, *vers.* 24. and a great design or end of his coming is said to be [*to Redeem them that were under the Law*]; how this was accomplished or brought about is declared, *viz.* by his being [*made under the Law*] and therefore thereby he performed *the condition* of Redemption.

Indeed, I think, *one great end* of God in bringing *Israel* under this *Sinai Covenant*, was to make way for *Christ* his being *born or made* under the Law, in order to the fulfilling of it for us. I do not see how (by any visible dispensation) *Jesus Christ* could have been *born actually under the Law*, if this *Sinai Covenant* had not been made; For, *the Covenant of Works* with the first *Adam* being violated, it was at an end as to *the promising part*, it promised nothing after once it was broken; it remained in force only as to its *threatning part*, it menaced *Death* to all the *sinful seed* of *Adam*, but admitted no other into it who were *without sin*, either to perform the righteousness of it, or to answer the penalty; *it had nothing to do with an innocent person after broken*, for it was *never renewed* with man again as before: therefore an admitting *an innocent person* (*as Jesus Christ was*) into it, must be by some kind of

repetition

repetition or renewing of it, though with other intendments than at first, *viz.* that the guilty persons should not fulfill it for themselves, but that another, *a surety* should fulfill it for them.

Some *medium or means* there must be, whereby this innocent person Jesus Christ might be taken into it, and come under the *very same Law* that was broken to fulfill the righteousness, and satisfie or undergo the penalty, which the Lord still required without *substantial abatement*.

Now in infinite wisdom, the Lord contrived *this way of the* Sinai *Covenant*, wherein *Israel* (who were guilty) by *voluntary compact and agreement*, obliged themselves and their Seed to the perfect obedience which the Law required, and that under pain of the *Curse*; *and Jesus Christ being born of their Seed, and under the* Sinai *dispensation or Covenant, was born under the same Law, which the guilty persons were included in:* I see not how that could have been, though he had been born of the Seed of *Adam*, without this renewing of it at mount *Sinai*.

If he had not been born under the *very Law as a Covenant of Works*, he should not have satisfied it, by answering the penalty or fulfilling the righteousness of it,

but had only done and ſuffered ſomething *in lieu and ſtead thereof*, it would *not* have been the *idem* for us; and this ſheweth how exceedingly neceſſary the *Sinai* Covenant was.

It is true, *there was an agreement between the Father and the Son from Eternity about it, the Covenant of Grace was then ſtruck* and had a being; but *the* Sinai *Covenant* was a neceſſary *medium or means* for the *execution* thereof.

4. *Jeſus Chriſt actually underwent the very Curſe of the* Sinai *Law, ſo as thereby he hath obtained our freedom from it*, and therefore *that held forth the legal condition of the Covenant of Grace, to be performed by him on our behalf*: how elſe ſhould his undergoing the *Sinai* Curſe, give us immunity from it?

Now it is ſaid, *Gal.* 3. verſ. 13. *Chriſt hath Redeemed us from the Curſe of the Law, being made a Curſe for us*, &c. *that the bleſſings of* Abraham *might come on the Gentiles*, &c. Here is our *priviledge*, we are ſharers in the *bleſſings of* Abraham, we are *Redeemed* from the *Curſe of the Law*; *of the* Sinai *Law*, for of that he ſpeaketh, *verſ.* 10, 17. and in order to our fruition of this priviledge, Chriſt was made a Curſe for us, he actually underwent

went the very *Sinai Curſe*, that we might be delivered from it. And the ſcope of the Apoſtle here is, to diſcover how we attain unto *Juſtification and Eternal Life*, it is *by Jeſus Chriſt* his *Redeeming* of us from the Curſe of the Law; and therefore his bearing of it is *the condition of our Salvation* as to *penalty*, even *as his active obedience* is the *condition* of it as to *righteouſneſs*.

And let it be obſerved, theſe *Galatians* were *Gentiles*, and yet before their converſion they were under the *Curſe* mentioned in *the Sinai Covenant*, and needed to be *Redeemed* from it by Jeſus Chriſt, as well as *Jews*, though the *Sinai Covenant* was made only with the *Jews*, the *Gentiles* were *never formally* under it; that expired as a Covenant before the converſion of the *Galatians*, *Gal.* 3. verſ. 13. and 4. verſ. 21. and 5. *verſ.* 1. Jeſus Chriſt did bear the Curſe, not to prevent theſe *Gentiles* coming under it, but *to Redeem* them from it.

And therefore *in the* Sinai *diſpenſation* was contained *the condition* of *the Covenant of Grace*, which *Gentiles* were concerned in, as well as *Jews*.

5. *Many ceremonial Services in the* Sinai *Covenant*, *did typically point out the ſufferings of Jeſus Chriſt for us*, and therefore

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the design of that Covenant was to hold forth the legal condition of the Covenant of Grace.

It may stumble some, that in the *Sinai Covenant* all seemeth to be *between God and Israel*, and the *obedience* of it to be required at the hands of *Israel*, *not of Jesus Christ*.

But let them know, that *Israels obedience* injoyned therein, was not only about *Morals*, but also about *ceremonial services*, Levit. 18. 5. and 26. *vers.* 46. his Statutes or Institutions, which clearly typified *Jesus Christ*, and that in his *passive obedience*, his shedding of his blood, which was the great requisite to our Redemption and Salvation, these were as much imposed upon *Israel* as the other, and yet Jesus Christ must be principally intended therein, so as *Israel* could not have any share with him in making the least satisfaction for sin by all those Sacrifices, Offerings, and sheddings of Blood; therein Christ was alone and there was none with him.

Now, if the *principal condition* of the *Covenant of Grace for remission of sin*, be undeniably wrapt up in those *ceremonial services* of the *Sinai Covenant*, why should it seem strange to any, that under the *obedience* to the *Moral Commands* imposed upon *Israel*, should also lie wrapt up the *per-*

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full obedience of Jesus Christ for our *righteousness* as the principal aim and intendment thereof?

We are not to think that those legal Sacrifices did expiate sin *realiter*, but *typice*, they were patterns and shaddows of better things, *Heb.* 9. vers. 9, They offered both Gifts and Sacrifices that could not make him that did the Service perfect, as pertaining to the Conscience: those services though imposed by God himself, did not please him *ex opere operato* from the work wrought, they did not sanctifie the inward Man, the Conscience of the sinner, but directed to Jesus Christ, in whom alone they might have remission of sin and sanctification, *Heb.* 7. vers. 19. *The Law made nothing perfect*, Heb. 9. *vers.* 12, 13, 14.

Israelites were obliged *Typically*, by their Priests to offer Sacrifices for sin and make attonement, upon pain of the Curse, and to do many such acts that did bear some relation to the passive obedience of Jesus Christ, but yet Jesus Christ alone was the real attonement. It is certain the intendment was not, that *Israel* by their own works should attain Eternal Life. And seeing both the *ceremonials and morals*, are in *the same manner* urged upon *Israel* in the *Sinai Covenant*, and seeing also, such an

an obedience to *the Moral Law* was unquestionably performed by Jesus Christ as *our righteousness*; hence all the inconveniencies that lie against the one for expressing the condition of the Covenant of Grace, do also lie against the other, where yet it must be acknowledged.

If any will yet urge, that *the Sinai Covenant* was between *God and Israel, not between him and Jesus Christ*. Let them consider, that *in Old Testament times*, things were expressed very *darkly*, and seemed at the first blush to have relation only to some *lower matters*, these were most obvious, when other *higher things* were principally intended in them.

Thus, many passages to outward appearance seem to relate only to *David* or *Solomon* (who indeed had their share in them) but yet they were *Prophetical* or *Typical of Jesus Christ*, and under them he *was principally intended*, as the interpreting and applying of them to him doth frequently evidence, as *Psal.* 16. vers. 10. compared with *Act.* 2. vers. 31. and 13. vers. 35. *Psal.* 69. *Psal.* 22. vers. 18. with *Joh.* 19. vers. 24. *Psal.* 89. vers. 36. with *Luk.* 1. vers. 32, 33. So in like manner *in the* Sinai *Covenant* (which was a dispensation full of darkness noted by the vailing

of the face of *Moſes*, 2 Cor. 3. *Iſraels obedience* is required for its due and proper end, but yet under that, *the perfect obedience of Jeſus Chriſt is principally intended, for a higher end*, viz. *Eternal Life*, for it is applyed unto Chriſt, and the fulfilling of the Law and delivering us from it, is aſcribed unto him.

6. *The great difficulties about this* Sinai *Covenant vaniſh, if we underſtand it primarily of the legal condition of the Covenant of Grace to be performed by Jeſus Chriſt, and any other way they will hardly be removed.*

The tenour of it plainly is [*Do and Live, and Curſed is he that doth not*] here lieth the difficulty of it.

Hence, *on the one hand, ſome account that at* Sinai, *a Covenant of Works to* Iſrael, *and deny it to be a Covenant of Grace or to belong to that, it requiring perfect obedience and not diſpenſing with one offence*, Gal. 3. verſ. 10. *There being a Curſe annexed to the breaking of it, as a bleſſing to the keeping of it, even to doing*, verſ. 10. *The Seed of it being out-caſts*, Gal. 4. *the latter end.*

Now *all ſuch Objections melt away*, if we underſtand it of *the Covenant of Grace as to its legal condition*, to be fulfilled by our *Surety*: *immediately* it was thus Covenanted *by Iſrael*, but *terminatively* it looked

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at a performance *by Jesus Christ*; that he should be *the only doer for Life*; and thus a perfect doing was aimed at in the *Sinai* Covenant, and thus it was perfectly fulfilled by Jesus Christ, no offence dispenced with, the Curse fully undergone by him, and they that crowd into the place of Jesus Christ in it, and would fulfill it for that end he did, even for Eternal Life, they are the Seed which are the out-casts.

On the other hand, some assert the Sinai *dispensation to be an admistration of the Covenant of Grace only gradually or accidentally, and in some circumstances differing from other federal expressures, even from the New Covenant.*

Whereas, all the blessings of the *New*, are promised as precious Fruits and effects of a pre-supposed accomplishment of the *Old* by Jesus Christ.

It is easie to discover the invalidity of other interpretations of [*Do and Live*] in the *Sinai* Covenant, which confine the Doing to *Israel*, and do not extend it primarily to Jesus Christ. As,

Say some, it is *not* spoken of *the Law abstractly and separately considered, but of the Law and the Promise joyntly, or as including the Promise.*

But this doth not satisfie, for the Apostle saith,

ſaith, *the Law is not of Faith*, Gal. 3. verſ. 12. and addeth, *but the man that doth them, ſhall live in them.*

Therefore the Law ſpeaketh of ſuch a doing for Life, as doth not include *the Promiſe*, for then it ſhould be *of Faith*. Nay plainly it is *a doing directly oppoſite to believing, in the matter of Juſtification and Life*, Levit. 18. verſ. 5. with Rom. 10. verſ. 5, 6. Gal. 3. verſ. 12. *viz.* if any men undertake to be the Doers.

Say others, *it is not Do and Live* [*by Doing*] *but* [*in Doing*]; *Chriſtians live in obedience, though not by obedience.*

But this doth not ſatisfie; For, it is *ſuch a doing* as maketh up *a righteouſneſs unto Life, and is contradiſtinguiſhed from the righteouſneſs of Faith*, Rom. 10. *verſ.* 5, 6. and hence it cannot be meant only of ſincere or Evangelical obedience to be performed by Chriſtians at all times, but vaſtly differeth therefrom.

Say others, *This Do and Live hath not reference to the Moral Law only, but to the Ceremonial alſo.*

Neither doth this ſatisfie, for there is no ground to exclude *the Moral Law*; it was ſuch a Law as concluded *all under ſin*, Gal. 3. 22. Beſides, the difficulty is the ſame whether it be by one or the other.

If in [*Do and Live*] *a ceremonial doing* were intended for *Israel*, that would ſpeak as much for its being a Covenant of Works *as if it were a Moral doing*; even that with *Adam* in innocency did run upon a Poſitive Precept concerning Eating or not Eating that Fruit, *Gen.* 2. verſ. 17.

Neither doth the Lord here make a repetition of the Covenant of Works *to put them upon their choice*, whether they would be ſaved by Working or Believing; For, they were already within the Covenant of Grace, and had the Lord for their God, *Exod.* 20. 1. And doubtleſs the Lord would not leave them to a liberty to go back from that Grace, much leſs would he enter into ſuch a ſolemn Covenant (as that at *Sinai* was) with them, for that end to open a door for their croſſing his grand deſign of free Grace.

Say others, *If we look upon the Law ſeparately, ſo it ſtandeth upon oppoſite terms, but if you look upon it relatively as it hath reſpect to the Promiſe, ſo thoſe oppoſite terms have their ſubſervient ends to the Promiſe and Grace, convincing of our ſin and impotency, &c. The Law conſidered abſolutely in it ſelf, as* Gal. 4. *verſ.* 21, to the end, *ſo it is nothing elſe but a Covenant of Works; but conſidered reſpectively and relatively,*

relatively, as *Gal.* 3. verſ. 17. to *Gal.* 4. verſ. 21. *and ſo it is not a Covenant of Works.*

Now, it is true that the *Sinai* Covenant was deſigned for the ends of the Covenant of Grace, or of the Goſpel; for the Apoſtle putting the Queſtion, *Is the Law againſt the Promiſe?* Gal. 3. *verſ.* 21. He Anſwereth, God forbid; we muſt then ſo underſtand the *Sinai* Law, as in reſpect of its deſign and end it may not be againſt the Promiſe, *verſ.* 24. *The Law was our Schoolmaſter until Chriſt*, yet it was for a Goſpel end, not that we might be juſtified by the Law, but *that we might be juſtified by Faith.*

But ſtill the difficulty remaineth, in that, ſeparately and abſolutely conſidered, it is the *Sinai* Covenant, and runneth upon *Do and Live.* Yea, *it gendreth to bondage*, Gal. 4. *verſ.* 24. Even as it is *the* Sinai *Covenant.* It would not conduce to thoſe ends, the convincing of ſin, humbling for it, exciting to believing, *&c.* But by its own inability for the getting of Life, and the avoiding of the Curſe, as Arguments that way; it is therefore preſuppoſed as ſuch a Covenant before its uſefulneſs to theſe ends. Neither can we imagine that the great God would triſle

with men in entring into ſuch a ſolemn Covenant with them on thoſe terms [*Do and live*] if there muſt not be this very doing here intended by ſome or other, or elſe no life to be attained: and it is *perfect doing* that is called for, as I have proved, which could not be fulfilled by *Iſrael*, they were utterly unable for it; *Gal.* 3. *verſ.* 21. and therefore it is a doing by Jeſus Chriſt for them that is there intended.

Say others, *The Law is taken largely, for the whole Doctrine and Adminiſtration of the* Sinai *Covenant, and ſo it holdeth forth life upon believing in Chriſt*, Rom. 10. verſ. 4. Gal. 3. verſ. 23, 24. *and is a Covenant of faith; or it is taken ſtrictly, as it is an abſtracted rule of righteouſneſs conſiſting in Precepts, Threatnings, and Promiſes holding forth life upon an impoſſible condition to lapſed man, perfect doing; in this ſenſe* Moſes *gave it not, nor is it a Covenant of faith but of works.*

But this doth not ſatisfie, for, I ſee no ground for that large acceptation of the Law. *Rom.* 10. *verſ.* 4. ſpeaketh *of the Law for righteouſneſs*, and ſo is taken as ſtrictly as *verſ.* 5. only it is ſaid to be performed by Jeſus Chriſt, and then by believing ſouls are intereſſed in his performance; and *Gal.* 3. *verſ.* 12, 23, 24. he ſpeaketh of the

the Law as a Schoolmaster to Christ, which we are not under. Besides, *the Law* in that strict sense (wherein this Objection granteth it to be a Covenant of Works) is that in which it was given at *Sinai*. Rom. 10. vers. 5. [*Moses*] *describeth the righteousness of the Law* —— *he that doth them shall live in them.* Therefore the Law was given in that restrained sense by *Moses*.

Further, in that large acception it cannot be proved to be cloathed with the nature of a Covenant; whatever in that, is of a fœderal nature, or can belong to it as a Covenan, trunneth upon the terms of that perfect Obedience, in that strict sense [*Do and Live*] and so apparently it putteth on the Nature even of *a Covenant of Works*, though not intended to be performed by *Israel* for life, but by Jesus Christ for them.

SECT. VII.

Prop. 2. *THat the* Sinai *Covenant under a typical ſervile adminiſtration of the Covenant of grace promiſed temporal mercies to* Iſrael *upon the condition of their Obedience.*

Its *ſervile and typical nature* is clearly holden forth, *Gal.* 4. *verſ.* 3. 24. *Heb.* 8. *verſ.* 9. and will be more fully manifeſted elſewhere.

Its *Conditional form* is obvious, it promiſeth nothing but upon the *condition* of obedience, and that not only to be performed by Jeſus Chriſt but alſo by *Iſrael*, Exod. 19. verſ. 5, 6. [*If ye*] *Iſrael, will obey my voice and keep my Covenant*, &c. Deut. 4. verſ. 13. *He declared unto* [*you*] *his Covenant, which he commanded* [*you*] *to perform, even ten commandments*: [*you*] *i. e.* Iſrael (as *v.* 1.) is required to yield obedience, or commanded to perform it, and he ſpeaketh of the ſame Covenant made in *Horeb* or at *Sinai* when the Lord ſpake to them out of the midſt of the fire, *verſ.* 10, 11, 12. yea *Iſrael* is blamed for violating that Covenant, Jer. 31. verſ. 32. *Which Covenant*

venant they brake, &c. therefore *it was their duty to keep it.*

That it promiſed *Temporal mercies to Iſrael*, upon the *condition* of their *obedience* is manifeſt, Levit. 26. verſ. 3, 4, &c. [*If*] *ye walk in my ſtatutes and keep my commandments and do them*, what then? [*then will I give you rain in due ſeaſon, and the Land ſhall yield her increaſe*, &c.] theſe are outward mercies: verſ. 6. *I will give you peace in the Land*, &c. there is another *temporal mercy.*

And not only obedience to *the judicial commands*, (which reſpecteth them as a Commonwealth) but to *all moral and ceremonial precepts* is required to theſe ends. The Ten Commandments are rehearſed, *Deut.* 5. and then Statutes and Judgements mentioned, and obſerving all is urged to this end, *that they may live and enjoy the land of* Canaan, *and length of dayes therein.* V. 31, 32, 33. Deut. 6. verſ. 1, 2 3, 17, 18, 24. and Deut. 11. verſ. 8. *Therefore ſhall you keep all the commandments which I command you this day:* here a univerſal obedience is injoyned, they were to keep not only ſome, but all the Commands; and what will follow? Verſ. 9. *I will give you the rain of your land in his due ſeaſon*, &c. by all which it appeareth that *Iſraels* obe-

dience to the whole *Sinai* Covenant, was required in order to their fruition *of temporal bleſſings.*

Yea, not only *external*, viz. that of the outward man, but *cordial* obedience is required to this end: Deut. 11. verſ. 13. *If ye will hearken diligently to my commandments which I command you this day* [*to love the Lord your God, and to ſerve him with all your heart, and with all your ſoul.*] Then, verſ. 14. *I will give you the rain of your land*, &c. *ſend graſs*, &c. outward mercies. So *Deut.* 6. 5. Conſcience then was concerned even about theſe things, and diſobedience to moral precepts (which did bind their Conſcience) was given as a reaſon of their being excluded from their temporal mercies. *Jer.* 11. *verſ.* 8, 10, &c. *Jer.* 44. *verſ.* 21, 22, 23.

It reſteth then to be proved, *that the* Sinai *Covenant* (*as to be performed by* Iſrael) *did belong to the adminiſtration of the Covenant of grace, or had grace in it to them.*

It is true, it required of them not only *ſincere but perfect obedience*, even in order to *temporal mercies*, it muſt be to all commands with all the heart as I have proved; their coming ſhort of that was ſinful; for, in that very *Covenant*, ſome Sacrifices were appointed, where ſincere obedience was performed,

performed, for ſins of infirmity as of ignorance, *&c.* as well as for others. *Lev.* 4. *verſ.* 26, 29, 31, 35. and 5. *verſ.* 10, 13, 16, 18. and alſewhere.

This providing a relief, *a remedy*, doth imply, that *Iſrael* would fail, would ſin and ſtand in need of that *forgiveneſs* which in many caſes was here promiſed; yet in purſuance of theſe directions (which are punctually given by the Lord) *in offering ſacrifices* exactly according to appointment they *ſhould be forgiven*, that is, ſo far as *temporal judgements threatned* ſhould be *averted*, and *temporal mercies promiſed* ſhould be *afforded*: theſe ſins ſhould not be any hindrance in the way of them: thus far it was *a real forgiveneſs*, for if there had been no real expiation by thoſe ſacrifices *and ſomething forgiven*, how could they have been *typical* of that forgiveneſs which Believers have of their ſins, by the true ſacrifice Jeſus Chriſt? It was *not real ſpiritual forgiveneſs as to the Conſcience that* was promiſed there, ſo *the Law could not make him that did the ſervice perfect as pertaining to the Conſcience*, Heb. 9. 9.

And let it be obſerved, when the Apoſtle ſpeaketh not in relation *to temporals*, *but to eternals*, then he mentioneth the tenor of the ſame *Sinai Law* to be [*Do and*

live, and cursed is he that continueth not in all things.] Gal. 3. vers. 10. Rom. 10. vers. 5. We are not to think that the righteousness whereby we are justified is to be performed by our selves, as if the sacrifice of Jesus Christ were intended only to expiate and obtain the pardon of our sins in coming short thereof: No, such a righteousness is exacted unto justification and eternal life, as is absolutely perfect, hath no flaws or sinful imperfections in it, no forgiveness is needed there, it is such as could not be performed by any but Jesus Christ alone, vers. 4. *Rom.* 5. *latter end*: hence if the *Romans and Galatians* would so much as attempt the seeking it by any works of their own performance, the Apostle telleth them, the least sin would lay them under the curse; yea they thereby would frustrate and make void to themselves the whole undertaking of Jesus Christ, so as they should have no profit or advantage by him. Gal. 5. vers. 2. 4. *The Lord exacted perfect obedience without any abatement in order to Eternals, it was a strict Covenant of works there.*

But *as to Temporals* it was otherwise; although these were promised in *the Sinai Covenant* upon condition of *Israels perfect obedience*, yet when there was a coming short

of

of it, and ſo a forfeiting them, yet there was proviſion made for the forgiveneſs of many ſins, ſo as the Lord would not take the forfeiture, or deal with them upon ſuch ſtrict terms as in *the Covenant of Works*, for in caſe they duly offered ſacrifices, they ſhould not loſe *their temporal mercies*: and thus it was *an adminiſtration with ſome grace in it unto* Iſrael. This appeareth theſe ways.

1. *The Laws and Ordinances for the Publick worſhip of God among the Children of* Iſrael *were contained in the* Sinai *Covenant as part of its Condition*, and therefore *it did belong to the adminiſtration of the Covenant of grace:* there is a deſcription of the Tabernacle which was for the worſhip of God *Exod.* 26. and in *Leviticus*, many ſacrifices and ſervices are required of the Children of *Iſrael*, burnt offerings, treſpaſs offerings, peace offerings, *&c.* and the Rules and directions left by the Lord, muſt be exactly purſued by them, in their ſeveral places at their utmoſt peril, that they die not or be not cut off. *Exod.* 28. *verſ.* 35. *&* 30. *verſ.* 20, 21, 33. *Levit.* 7. *verſ.* 21, 25, 27. *&* 15. *verſ.* 31. *&* 16. *verſ.* 2, 13. *&* 17. *verſ.* 4, 9. and many others.

The Lord would never ſo punctually have laid out the way of his worſhip, if he had not intended that *Iſrael* ſhould find acceptation,

acceptation, in keeping close to him in those his appointments. The free-will offering must be brought *to the door of the Tabernacle*, Lev. 1. vers. 3, 4. *and it shall be accepted for him, i. e.* for him that bringeth it, he shall have acceptance with the Lord to some end; and many of those ceremonial services are said to be [*for a sweet savour unto the Lord*] Lev. 4. vers. 31. & 6. vers. 15. & 23. vers. 18. which implyeth their acceptation with God in those acts of worship, at least to the affording promised temporals, and so speak their appertaining to the administration of the Covenant of grace, for sinners cannot be accepted but in that way of grace in any service; yea the Lord owned them with eminent tokens of his presence when they duly acted therein, Lev. 9. vers. 23. *The glory of the Lord appeared unto all the people.*

2. *Israels obedience was not to be that righteousness which was the procuring cause of those temporal blessings promised in the* Sinai *Covenant*, and therefore *that was an administration of grace*: the procurement even of those was by the righteousness of another, by the perfect obedience of Jesus Christ, and therefore of grace.

In the Covenant of Works, man might have

have expected bleſſings for his own obedience, but it is otherwiſe in the *Sinai* diſpenſation. Deut. 9. verſ. 4, 5, 6. *Speak not thou in thy heart*, ſaying, *for my righteouſneſs the Lord hath brought me in to poſſeſs this Land, but for the wickedneſs of theſe Nations the Lord doth drive them out from before thee*, and again, verſ. 5. *Not for thy righteouſneſs or the uprightneſs of thy heart*, &c. and a third time, *verſ. 6.* The fruition of *Canaan* was a great mercy *promiſed in the* Sinai *Covenant*, and with what vehemency doth the Lord deny that it was afforded for the *righteouſneſs* of *Iſrael*; three times over he doth inculcate this, and therefore they muſt needs have it in a way of grace and favour.

3. *There is an intimation in the* Sinai *Covenant of a proviſion made againſt the ſins and tranſgreſſions of perſons under it*, and therefore *it was an adminiſtration of grace*; for a Covenant of Works revealeth no relief or ſuccour in caſe of ſinning; nothing but death and a divine courſe is there to be expected. *Gen.* 2. 17.

But it was otherwiſe in the *Sinai* Covenant, the Children of *Iſrael* came exceedingly ſhort of the obedience required therein, yet behold divine indulgence even in the bowels of that very Covenant, there

is

is *pardoning mercy* repreſented in the ceremonial Law: thus in caſe the Prieſt, the Rulers and the whole Congregation or any of the common people became guilty of ſins *through ignorance*, againſt any of the Commandments of the Lord, there was *a ſin offering* provided, *Levit.* 4. *throughout*, and purſuing the directions therein, it is ſaid, *they ſhall be forgiven*, *verſ.* 20, 26, 31, 35. ſo in caſe of *ſinning wittingly*, there were *treſpaſs offerings*, Levit. 6. Alſo there were *days of attonement and many waſhings*; all which intimated that the Lord would not deal with them in a way of ſtrict juſtice according to the rigor of a Covenant of Works, and therefore that was to *Iſrael* a miniſtration of grace.

Indeed *Iſrael* had ſtood under an impoſſibility of reaping any temporal bleſſings by the *Sinai* Covenant, if they had been held ſtrictly by the Lord to the condition of perfect obedience, without any way to be freed from their ſin; for, *Iſrael* could never have anſwered the condition of it, and ſo would have miſſed and come ſhort of all the good of it, and conſequently this Covenant for temporal bleſſings would have been vain and uſeleſs; which were an impeachment to the wiſdom of God the maker of it, to aſſert; there muſt therefore be grace in it.

4. *Con-*

4. *Conſiderations of mercy are made great inducements to the obedience of* Iſrael *in the* Sinai *Covenant*, and therefore *it was an adminiſtration of grace to them.*

A Covenant of Works runneth upon perfect obedience as the condition of it, urgeth duty in a way of Juſtice, as in that with *Adam* in innocency, the inforcement to obedience was primarily the danger of failing thereof, viz. *dying thou ſhalt die*, Gen. 2. verſ. 17.

Or on the other hand the hope of a *reward of debt*; *Adam* perfectly obeying, the Lord in juſtice would be obliged to afford what he had promiſed.

Whereas in the *Sinai* Covenant, a grand motive and provocation to *Iſraels* obedience was mercy: in the very preface to the Decalogue, Exod. 20. verſ. 2. *I am the Lord thy God*; that noteth Covenant intereſt in him, a choice mercy to a ſinful people; [*which brought thee out of the land of Egypt, out of the houſe of bondage*] there was mercy in their redemption, and this is mentioned to urge their obſervation of the following Commandments, *verſ.* 3, 4, *&c.* ſo that *covenant mercy and redeeming mercy* are grand *arguments unto* Iſraels *obedience in this* Sinai *Covenant*; and therefore there was grace in that miniſtration.

Like-

Likewiſe *Deut.* 27. *ver.* 9, 10. *Thou art become the people of the Lord thy God*, here is their mercy, what improvement to be made of it? *Ver.* 10. *Thou ſhalt therefore obey the voice of the Lord thy God, and do his Commandments and his Statutes which I command thee this day.* Likewiſe *Levit.* 19. many Verſes, *Levit.* 20. ver. 7, 8.

5. *No violation or breaking of the Covenant on* Iſraels *part, deprived them of thoſe temporal mercies promiſed, unleſs it were againſt the ſubſtantials of the* Sinai *Covenant*; and therefore *it was an adminiſtration of Grace to* Iſrael: for elſe every, even the leaſt ſin would have cut them ſhort of all the benefit thereof.

Now where the Lord ſpeaketh of breaking the Covenant, it is in ſome principal matters thereof, as *Levit.* 26. verſ. 1, 2, *&c. You ſhall make you no Idols, nor graven Images*, &c. deſpiſing his Statutes and breakng his Covenant are in connexion, *ver.* 15. alſo *Joſh.* 23. ver. 16. *When you have tranſgreſſed the Covenant of the Lord your God*, which he commanded you [*and have gone and ſerved other Gods, and bowed your ſelves to them*]. Every ſin was ſome breaking of that Covenant, but upon the account of the Covenant with *Abraham* they were only ſuch tranſgreſſions, as ſerving other Gods

Gods and Worſhipping them, that provoked the Lord to anger againſt them, ſo as to deſtroy them, ſee *Jer.* 11. ver. 10. *Deut.* 8. ver. 19, 20.

If we view the inſtances or examples of the Lords plucking away thoſe temporal mercies from them, the Lord did not take advantage to do it upon every ſin of infirmity, but upon groſſer failures againſt the ſubſtance of the Covenant, *Deut.* 4. ver. 3. *The Lord deſtroyed them that followed* Baal-Peor; there is judgement upon tranſgreſſors, and in oppoſition to them, *ver.* 4. *But ye that did cleave unto the Lord your God, are alive every one of you this day,* ver. 5, 6. Thoſe that were in the firmeſt adherence unto God, yet were not ſinleſs; but the Lord doth intimate that he would not take advantage upon leſſer ſins of infirmity, to deal in ſuch a way of ſeverity with them, but upon greater miſcarriages; they that walked in a believing, careful, conſcientious obedience, were ſpared by the Lord as here he telleth us: ſo their going into the *Babyloniſh* Captivity and other ſcatterings out of the Land of *Canaan*, and deprivation of their *temporal mercies*, were upon their croſſing ſome *main ends* of that Covenant, and not otherwiſe, which argueth that there was *Grace* attending it unto *Iſrael*.

6. *After*

6. *After a violation of the* Sinai *Covenant by* Israel, *yet it admitted of Repentance, and promiſed a return of mercy,* and therefore *was an adminiſtration of Grace to them*: Had it been a Covenant of Works to them, then no benefit could have been expected by it after a violation, whatever Repentance had ſucceeded.

But it was otherwiſe here, *Deut.* 30. ver. 1, 2. when under *ſcatterings among the Nations,* then if *ver.* 2. *thou ſhalt return to the Lord thy God, and obey his voice with all thy heart,* &c. *Ver.* 3. *Then the Lord thy God will turn thy Captivity, and have compaſſion upon thee.* Ver. 5. *And will bring thee into the Land which thy Fathers poſſeſſed, and thou ſhalt poſſeſs it, and he will do thee good, and multiply thee above thy Fathers.*

When by their ſin they had forfeited their temporal mercies, yet on the condition of their Repentance, they might repoſſeſs and reinjoy them; and therefore to *Iſrael* it was an adminiſtration of the Covenant of Grace.

Object. *But did not the Lord diſpence out Spiritual and Eternal mercies of the Covenant of Grace, by the* Sinai *Covenant, as well as temporals? if ſo, why is it mentioned as if it were only an adminiſtration of it to* Iſrael *for temporals?*

Anſw.

Anſw. 1. *Many perſons under the* Sinai *Covenant did obtain Spiritual and Eternal mercies I freely grant*; But whether theſe were diſpenced out by that, is queſtioned. *Moſes* and other *Iſraelites* were enriched with Faith, *Heb.* 11. and were ſaved through the grace of our Lord Jeſus Chriſt, even as we, *Act.* 15. ver. 11. But they might injoy thoſe bleſſings by virtue of the Covenant with *Abraham*, and not by that at mount *Sinai*.

2. *Under thoſe temporal things in the* Sinai *Covenant, many Spiritual priviledges were typically repreſented:* The dealings of the Lord with *Iſrael* in that diſpenſation, are ſaid to be as with an heir whilſt in infancy, *Gal.* 4. ver. 1, 3. Now, Children in their minority, are led into apprehenſions of and affections to things by the Pictures of them, and are not ſo capable of right conceptions thereof other waies, and therefore a great deſign of the Lord in this *Sinai* Covenant was, to Picture and point out many ſpiritual bleſſings unto *Iſrael* under theſe ſhaddows (*Heb.* 8. ver. 5.) for the drawing out that Faith which they had by the Covenant with *Abraham* to be exerciſed about them; ſo as their Faith might be raiſed or helped by that at *Sinai*, though the bleſſings themſelves were not

diſpenced out thereby, but by that with *Abraham*.

3. *The* Sinai *Covenant muſt be conſidered either as holding forth the condition of the Covenant of Grace, and ſo it promiſed nothing but upon a perfect obedience, and this not to be performed by* Iſrael, *but by Jeſus Chriſt*; and thus as it could not give life by any obedience of *Iſrael*, Gal. 3. *ver.* 21. Rom. 8. *ver.* 2, 3. ſo neither did Jeſus Chriſt diſpence it out thereby, for he was the Mediatour of the New and better Covenant and his miniſtration did lie there.

Or, *we muſt conſider it as it was an adminiſtration of the Covenant of Grace (though but a ſervile one) and the obedience thereof to be performed by* Iſrael; and thus [*it was added*] Gal. 3. *ver.* 19. it was *Additional or an Appendix* to that with *Abraham*, containing many Precepts, Rules, and Ordinances of Divine appointment, as Sacrifices and other ceremonial ſervices relating to the Tabernacle, Prieſts, and External Worſhip of God, not before given forth, and ſo the perſons who were found in a due performance of theſe, with an eye upon and relation to the antient Promiſe, had many Spiritual bleſſings diſpenced out to them; but they might be only *externally repreſented by the* Sinai *Covenant*, and *diſpenced*

penced out by their looking from thence to that *with Abraham*, which it was annexed to, and to be taken in conjunction with.

I cannot think that the Lord would require their exerciſing themſelves about ſo many acts of Worſhip without intending that they ſhould injoy his Spiritual preſence, and have acceptance in a due obſervance thereof.

Yea *the temporal mercies* themſelves promiſed and afforded to them under the *Sinai* diſpenſation, were fruits *of the Covenant of Grace*; no outward mercies can be injoyed by ſinful men in a federal way, but there muſt needs be Grace therein: And thus the matter cometh to the ſame reckoning, in many reſpects, whether thoſe ſpiritual priviledges were derived to them through the one Covenant or the other. I am far from thinking that the *Iſraelites* injoyed only temporal mercies; doubtleſs they had Spiritual alſo, though poſſibly by another Covenant. But for the clearing of that *Sinai* diſpenſation, and preventing ſome ill effects (even in practice) of miſunderſtanding the nature thereof, I ſhall add,

4. *It is probable that Spiritual and Eternal bleſſings were not diſpenced out to* Iſrael, *by the Old* Sinai *Covenant, but only were*

typically represented therein. I take the main purport and design of it to be, under that servile administration of the Covenant of Grace, to point out the higher and more Spiritual matters thereof; and to shew, that as upon *literal Israels* performing the obedience which was required of them as a condition thereof, they did injoy *temporal blessings* therein promised to them; so upon the performance of the *main condition* thereof *by Jesus Christ*, even perfect obedience, *the true Spiritual* Israel should enjoy *the Spiritual blessings* promised unto them. So that, *Temporal blessings* were afforded *by the* Sinai *Covenant*; *but Spiritual blessings were not dispenced out thereby.* This (with submission to better Judgements) seemeth to me to be so upon these (among other) grounds.

1. *No life was attainable by* Israels *performing of the* Sinai *Covenant, and therefore other Spiritual blessings were not dispenced out to them thereby,* Gal. 3. *ver.* 21. *For if there had been a Law given which could have given life, verily righteousness should have been by the Law.* The great blessings then of the Covenant of Grace, *viz. life*, could not be had by their obedience to the *Sinai* Law, of which he there speaketh, *Ver.* 17. And therefore neither could other blessings

bleſſings be had thereby, which had their dependance upon and iſſued from that. As Chriſtians are not now, ſo *Iſraelites* were not then to do for Life. That *Moſes* and *Aaron* muſt not enter into the Promiſed *Canaan*, but go up to the Mount and die, may be to ſignifie, that the *Sinai* Covenant would not give an entrance into the heavenly *Canaan*; *Moſes* obtained that, not through the works of the Law, but in a way of Faith.

2. *Spiritual bleſſings were not diſpenced out upon the condition of* Iſraels *obedience to the* Sinai *Covenant, for they often violated that Covenant*, Jer. 31. *ver.* 32. *Which Covenant they brake*——— And therefore their Spiritual mercies had been forfeited and loſt, if they had been diſpenced out then upon the condition of their keeping that Covenant, ſeeing they come ſo much ſhort of it; whereas there was no falling from ſpecial Grace in that day, any more than now. When they had made a forfeiture of their temporal mercies therein Promiſed, by breaking of it, they were forced to make another plea, *Exod.* 34. ver. 13. *Remember* Abraham, Iſaac, *and* Iſrael *thy Servants, to whom thou ſwareſt by thine own ſelf*, &c. When the anger of the Lord waxed hot againſt *Iſrael*, ver. 11.

for committing Idolatry, by making the Calf; *Moſes* doth not plead that made at *Sinai*, but fleeth from that to *the Covenant with* Abraham for their relief.

Indeed there was *an external repreſentation of Spirituals in the* Sinai *Covenant*: As they making attonement, and offering Sacrifices for diverſe ſins, it is ſaid they ſhould be forgiven them, *Levit.* 4. ver. 26, 27, 28, 29, 31. *Levit.* 5. ver. 10, 13, 16, 18. *Numb.* 15. ver. 28. But *no real attonement* was made thereby, for the Law made nothing perfect (*Heb.* 7. ver. 19. *Heb.* 9. ver. 9.) No real forgiveneſs was afforded by theſe acts of obedience, unleſs ſo far as that thoſe ſins ſhould not hinder their attaining the temporal mercies promiſed in that Covenant, or that the temporal Curſes of it ſhould not be inflicted; theſe did but *typically repreſent the Spiritual forgiveneſs*, which they by another Covenant (even that with *Abraham*) ſhould attain unto.

Thus their entring into Covenant with the Lord, is ſaid to be, that he might eſtabliſh them that day for a people to himſelf, and that he might be unto them a God, *Deut.* 29. ver. 12, 13. They were thereby owned or confirmed in a federal relation unto God, but ſo as upon their miſ-

miſcarriages he could ſay to them *Loammi*, Hoſ. 1. *ver.* 9. *Ye are not my people, and I will not be your God*; and therefore it was *externally only*, that they were his, and he theirs by that Covenant.

3. *The ceremonials which ſeemed moſt to intimate the diſpencing out of Spiritual bleſſings, were only typical repreſentations thereof:* theſe were but *ſhaddows of heavenly things*, Heb. 8. *ver.* 5. The forgiveneſs of ſin in the *Sinai* Covenant was ſuch as not to have temporal puniſhments inflicted, and thus it was but a ſhaddow of the real and true forgiveneſs, which in oppoſition thereunto is reſtrained unto Jeſus Chriſt, *Heb.* 9, and 10. Chapters. Their *acceptance* was unto ſome end, *viz.* ſo as to be priviledged with their *temporal mercies*, and it was but a ſhaddow of Spiritual acceptation. Their *long Life* in *Canaan* a ſhaddow of *Eternal Life* in Heaven: Spiritual bleſſings ſeem not to be diſpenced out, but only to be ſignified by theſe.

4. *Thoſe that look for Spiritual bleſſings only by the* Sinai *Covenant, and their perſonal performance of it, are excluded from being ſharers in them*, Gal. 4. *ver.* 30. *Caſt out the Bondwoman and her Son, for the Son of the Bondwoman ſhall not be Heir with the Son of the Free-woman.* The

Bondwoman is expreſly ſaid to be *the mount* Sinai *Covenant or Teſtament*, this is *Hagar*, ver. 24. and *that* as a Covenant muſt *be caſt out*, and alſo thoſe that are the ſeed of it, begotten to a profeſſion only in *a legal way*, *by legal duties or terrours*; thoſe that ſtand upon *an Old Covenant bottom*, and put themſelves under that, ſhall not inherit, ſhall not be Heirs of the everlaſting Inheritance; it is another, an oppoſite ſeed, begotten by *a Goſpel Promiſe*, which ſhall injoy that; and therefore that *Sinai* Covenant was not intended, that Souls ſhould have Spiritual and everlaſting bleſſings diſpenced out by yielding obedience unto that, for then its ſeed ſhould inherit as well as the other; but that by the ſight of the impoſſibility of their keeping it, they might be provoked to become the Children of the Free-woman which are born by Promiſe, by *a diſtinct Covenant*. Neither doth he ſpeak in theſe things of *the Law* only taken *abuſively*, in the ſenſe urged and intended by the falſe Prophets, but *really in its ſelf*, as it was eſtabliſhed by God at mount *Sinai*; For, as an Argument to draw them off from the errours of the falſe Prophets, he ſaith, *ver.* 21,22. *Tell me, ye that deſire to be under the Law, do ye not hear the Law, for it is writ-*

ten,

ten, that Abraham *had two Sons, one by the Bondwoman, the other by a Free-woman,* &c. And further, that these were an antient Allegory, foreshewing *two Covenants or Testaments*, the one gendering to *bondage*, whose seed must be *cast out*, as giving no inheritance; and therefore he concludeth that the Lord himself in giving that Covenant at mount *Sinai*, never intended that it should be for communicating of the eternal inheritance unto the Sons of men; he telleth them that they did hear the Law, and this was the language thereof, that those who are born by it, or are the seed of it, are not of the Free Promise, and must be cast out, they are excluded even by the Law it self from the eternal inheritance; therefore it was alwaies an abuse of it, to expect the dispencing out of *Spiritual blessings* thereby: the Lord ordained another way, *viz.* the Free Promise for that end.

CHAP.

CHAP. VIII.

Of the Sinai *Covenant, whether ceased or continuing?*

IT is Queſtiõned by ſome, *Whether the mount* Sinai *Covenant be ſtill continuing, ſo as Chriſtians are laid under the obligation of it in Goſpel times?* I may premiſe, that it is called [*the Law*] Mal. 4. 4. Rom. 7. and [*a Covenant or Teſtament*] Exod. 34. 23. Deut. 4. 13. Jer. 31. 31, 32. Gal. 4. 24.

Anſw. *The moral Law which was contained in the* Sinai *diſpenſation is ſtill obliging*; but conſider it *as a Covenant or Teſtament*, and ſo it is not continuing.

Ceſſavit lex, ut norma eſt operum naturæ ex formula fœderis operum; manet vero iis qui in Chriſto ſunt, ut eſt regula operum gratiæ, ſaith *Rolloc. de Vocat.* Cap. 2.

1. *The moral Law as an external Rule of obedience, is univerſally and perpetually obligatory to the Sons of men.*

Some *circumſtances*, as the coming out of *Egypt*, and prolonging the daies in the Land, *i. e.* in *Canaan*, Exod. 20. 2, 12. were *peculiar to the Children of* Iſrael: and it

it is union with Jesus and an internal vital principle; that all acceptable obedience floweth from, *Joh.* 15. 5. but *the substance of the ten Commandments is still obliging.* For,

1. *The moral Law is a perfect rule of righteousness and conformity to the Will of God,* and therefore *is perpetual.* All good is commanded and all evil forbidden there, 1 *Joh.* 3. ver. 4. [*Sin*] *is the transgression of the Law.* The very description of sin is fetched thence; that if we be bound not to sin, then we are to keep the Law, *Mal.* 4. 4. *Remember the Law of* Moses; and this referreth to the times of the Gospel, when *the Sun of righteousness ariseth with healing in his wings.*

Indeed it is a repetition of the Law of Nature, which is ingraven upon the hearts of those which are most barbarous, *Rom.* 2. 14, 15. *The work of the Law is upon their hearts,* and therefore so long as the Nature continueth, the obligation to the Law of it must also be continuing, *Rom.* 7. 13. *The Law is holy and the Commandment holy just and good;* whatsoever therefore is opposite to it, must be *unholy, unjust, and evil.* The same *moral Law* that was delivered *at mount Sinai* was (before and since) *as it referred to the Free Promise,*

a rule

a rule of inward holiness, Sanctification and obedience, and had Spiritual injoyments attending of it: as it had relation to the Sinai *Covenant and its end; so it ushered in temporal mercies unto* Israel.

2. *The Lord hath declared his approbation of conformity to the moral Law, and with great severity witnessed against disconformity to it in all Ages:* Long before the *Sinai* ministration, *Abel* is commended for his Faith, owning and Worshipping the true God, and *Cain* for the contrary disapproved, *Gen.* 4. 4. *Heb.* 11. There was *a reverend use of the Name of God,* Gen. 14. 19, 20. *The Sabbath Instituted,* Gen. 2. 3. *Superiours honoured,* Gen. 9. 23. and 22. 7. *Murther witnessed against in* Cain; *Adultery and Unchastity punished in raining Fire and Brimstone on* Sodom *and* Gomorrah; Abraham *reproved for bearing false witness,* saying of *Sarah, she is my Sister*; *Laban* accused for *defrauding and coveting,* Gen. 31. 7, 8, 9. So that though *the wording of it in the formality of ten Commandments was at mount* Sinai, *yet immoralities were ever sinful.* Yea in the times of the New Testament Jesus Christ declareth his observing the waies, actings, and inclinations of men; and some are blamed, others commended even in his Churches, *Rev.* 2. and 3.

the

the least swarvings from the rule are sinful.

3. *The Natural tendency of the moral Law is to promote love*; Jesus Christ himself is giving the Epitome and summ of the Law, and reduceth all the ten to two great Commandments, *Mat.* 22. ver. 36. to 41. *viz. Love to God and the Neighbour.*

Doubtless men are obliged at all times to let the Streams of their Love run out towards God; to Love him with *all their Heart, with all their Soul, with all their Mind, and to Love their Neighbours as themselves*: and upon these two hang *all the Law and Prophets*, ver. 40. Yea the fulfilling of these is the keeping of the Law.

4. *The moral Law is explained and obedience to it earnestly pressed in the times of the Gospel*: to free it from the false glosses of the Jewish *Rabbins*, Jesus Christ himself giveth an explication of it, *Mat.* 5. declaring that not only grosser acts are to be avoided, but whatsoever hath a tendency that way, *unchast looks, unclean thoughts are sinful*, ver. 28. Christians are under an obligation, not only to sincere, but *to perfect obedience unto the royal Law of liberty*, Jam. 1. 15. *so as the least failing of it is sinful*, though it doth not bring believers under

under condemnation. Yielding Worship to God is duty ſtill, *Mat.* 4. 10. as the way to withſtand Satan in his temptations, and the duties of the ſecond Table are plainly urged, *Eph.* 6. 3. *Rom.* 13. 8. Love is undeniably a duty in Goſpel times, and the fulfilling of the Law is wrapt up in it, *ver.* 9. *Thou ſhalt not commit Adultery, thou ſhalt not Steal, thou ſhalt not bear falſe Witneſs, thou ſhalt not Covet.* Theſe Commandments then are in force ſtill, and the *Romans* (who were Chriſtians of the Gentiles) were under the obligation of them, and therefore they are perpetual. Yea, Jeſus Chriſt owneth them as his, *Joh.* 15. 10. *If ye keep* [*my Commandments*] *ye ſhall abide in my Love*, &c. keeping theſe *by believing and loving one another*, is the way to *the manifeſtations of his Love*: this of Love he calleth *a new Commandment*, Joh. 13. 34. Indeed this putteth ſweetneſs into it, Chriſtians are *under the Law*, but it is *to Chriſt*, 1 Cor. 9. 21. to their *Mediatour*, who ſatisfied for their breaking of it: they take it not from the hand of *Moſes*, in its terrour and rigour, but from the hand of Jeſus Chriſt, who hath Redeemed from the curſe of it.

The firſt Tables which were the work of God were quickly broken, *Exod.* 32. 16, 19.

16, 19. but the ſecond Tables that were to be hewed by *Moſes* (a typical Mediatour) they were more durable, of longer continuance, and then the Lord proclaimeth his *pardoning Mercy*, Exod. 34. 1, 4, 6. The *moral Law* in the hand of Jeſus Chriſt the true *Mediator*, is *abiding*, and pardoning Grace and mercy experienced under it. Of old the Ark of the Covenant had only the moral Law put into it, not the ceremonial (*Deut.* 10. 2.) to note, this was to be aboliſhed, but the Moral to abide with the Covenant ſtill; on which account it is promiſed of the New Covenant, *Heb.* 8. 10. *I will write my Law in their Hearts*: all which argue the perpetuity thereof.

2. *The Mount* Sinai *diſpenſation as a Covenant, is not continuing.*

It is generally granted that it is abrogated in reſpect of ſome circumſtances, fruits and effects of it; as ſervile imbondaging fear and ſuch like: but I apprehend, that *none are under the obligation of it as a Covenant or Teſtament in Goſpel times.*

This may appear theſe waies,

1. *The ſucceſſion of the New Covenant in the room and ſtead of the Old, argue that it is not continuing*: for one muſt be removed when

when another taketh its place, *Deut.* 2. *verſ.* 12, 21, 22. & 25. *verſ.* 6. & 19. *verſ.* 1.

Now, *the new Covenant ſucceedeth the old:* the *Hebrews* were apt to be doting upon that made at Mount *Sinai*; to take them off from it, he telleth them of a better come in the place and ſtead of it, *Heb.* 8. *verſ.* 8, 9. and obſerve the contradiſtinction is, *between Covenant and Covenant, not barely between circumſtances and accidents of the ſame Covenant*, and *verſ.* 13. in that he ſaith, *a new Covenant, he hath made the firſt old, now that which decayeth and waxeth old is ready to vaniſh away.* It is *the Covenant* that is *old*, and the ſame is ſaid *to vaniſh away*; and therefore it muſt needs be, that the *Sinai* Covenant ſhould ceaſe and come to an end, *as* Calvin *ſaith, becauſe the ſecond is of another quality.* It is true that the New Covenant in the ſubſtance of it or as a Covenant, is found in that with *Abraham*, though not under the notion of New, for that is given it in oppoſition to the Old; but it could not be ſaid to ſucceed, until the Old expired.

2. *The Ceremonial and Judicial Laws are generally granted to be abrogated, and ſo the old Covenant as to them* (which make a conſiderable part of it) *is not continuing*: indeed

indeed *the judicials* as to their *moral equity* are deemed *binding*, but not as they are a part of that *Covenant*, for then they muſt oblige exactly as they ſtand in it: theſe had a peculiar reference to the Jews.

They are called judgements, *Exod.* 21. *verſ.* 1. determining of rights between man and man, and of puniſhments upon tranſgreſſions with reference to the intereſt of that people in the land of *Canaan*, ſaith Dr. *O.* on *Hebrews pag.* 275. and hence they cannot formally oblige others who have nothing in that Land.

As to *Ceremonials* the Apoſtle to evidence that they are aboliſhed ſpeaketh thus, Heb. 7. verſ. 11, 12. *If therefore perfection were by the Levitical Prieſthood*, &c. where he aſſerteth perfection, (*viz. as to remiſſion of ſin, juſtification*, &c. Heb. 10. verſ. 16, 17, 18.) was not obtained by the Levitical Prieſthood, or legal ſacrifices and performances, but only by Jeſus Chriſt who was typified therein; this he proveth thus [*for under it the people received the Law*] which importeth that when they arrive at evangelical perfection they are free from *the Law*, do not receive that, *viz. as a Teſtament*, as *verſ.* 22. and he ſpeaketh *of the moral Law* as diſtinguiſhed from *the Ceremonial*: and if perfection were by that,

ſaith he, verſ. 11. *what further need was there that another Prieſt ſhould ariſe after the order of* Melchiſedeck, *and not be called after the order of* Aaron? The neceſſity of a new order of Prieſthood argueth, the imperfection of the old, and thence he inferreth the abrogation of the Ceremonial Law. Verſ. 12. *For the Prieſthood being changed there is made of neceſſity a change of the Law:* there is ſuch a connexion between the Prieſthood and the Law, as they ſtand and fall together; if one be aboliſhed (as the Aaronical Leviticall Prieſthood is) of neceſſity the Ceremonial Law (by which it ſtood) muſt be abrogated alſo, and he calleth it a carnal commandment, verſ. 16. & verſ. 18. *for there is verily* (not only an altering and changing, but) *a diſannulling of the Commandment going before, for the weakneſs and unprofitableneſs thereof.*

The ſame might alſo be cleared from *Heb. 9.* where he ſpeaketh of Ceremonial uſages, and they were till the time of reformation, they were the patterns and figures of heavenly things: *the ſubſtance* being come, *the ſhaddow muſt vaniſh*, *the antitype* Jeſus Chriſt being come *the type muſt ceaſe:* and O what a glorious priviledge is it, that we have freedom from

that load of burdenſom ceremonies requi-red in the Law. There remaineth only the moral Law, that any can ſuppoſe theſe promiſes and threatnings now to be annex-ed to, and as to that,

3. *Jeſus Chriſt hath perfectly ſatisfied and fulfilled the mount* Sinai *Moral Law, as it was a Covenant for eternal life*, and there-fore *as ſuch it is not ſtill continuing*: it was impoſſible for us perfectly to obey the Law, by reaſon of the infirmity of our fleſh, *Rom.* 8. *verſ.* 3, 4. but whatever is demanded there, , in any of its Precepts, *as the condition of life*, Jeſus Chriſt hath *performed* it for us, *Matth.* 3. *verſ.* 15. *&* 5. *verſ.* 17. and ſo hath brought in a perfect righteouſneſs to be imputed to us, *Rom.* 10. *verſ.* 4. 2 *Corin.* 5. *verſ.* 21. yet we are not exempted from all obedience to *the Moral Law*, by his obeying perfectly in our ſtead, for *his righteouſneſs* was for one end, *viz. to merit eternal life for us*, (*Rom.* 5. *verſ.* 21.) *our obedience* is for other ends, *as to teſtifie our conformity and ſubjection unto God and ſo to glorifie him*, &c. as *his ſuf-ferings* were *for one end, viz.* to make ſatis-faction for our ſin, *our afflictions and ſuffer-ings* are for *other ends*, and not for that.

Alſo he ſatisfied all the threatnings of the *Sinai* Covenant, theſe all did meet up-

on him, Gal. 3. verſ. 13. *He was made a curſe for us:* ſo that theſe *fœderal Precepts and Curſes expire by ſatisfaction, as the Judicial and Ceremonial Laws did by abrogation.*

There remain then only *the Promiſes* of it; and upon his ſatisfying the other he altereth theſe, and *turneth them from Conditional into abſolute*, as we ſee in the *New Covenant*. Hence, whereas in the *Sinai* Covenant, that cluſter of promiſes, concerning their being *a peculiar treaſure, a Kingdom of Prieſts, a holy Nation*, &c. Exod. 19. verſ. 5, 6. did run upon the condition of obedience, [*If ye will obey* ——] Jeſus Chriſt having done and ſuffered all which that Covenant could exact, now he hath given all forth in an *abſolute form* to believers, and expreſſeth all as already accompliſhed unto them. 1 Pet. 2. verſ. 9. *But ye are a choſen generation, a Royal Prieſthood, an holy Nation*, &c. *a peculiar people*, &c. it is not now upon an [*If*] as in the *Sinai* Covenant; but the promiſe is fulfilled to them, and in Chriſt they are ſuch as it was conditionally promiſed of old they ſhould be. Thus, Rev. 1. verſ. 5. 6. *hath made us Kings and Prieſts unto God and his Father*, but how? he hath loved us and waſhed us from our ſins in his own

own blood: it is upon his ſatisfying the *Sinai* Covenant by his ſufferings unto death, as it was the condition of life: *its not continuing as an adminiſtration of the Covenant of grace*, will be cleared in the following particulars.

4. *The Lord is not rigorouſly exacting duty from Believers now, upon the legal terms of the* Sinai *Covenant* [*curſed is he that continueth not in all*] therefore *the* Sinai *Covenant is not continuing:* for ſuch *Coaction* would inevitably follow a being under *the obligation* of it, in regard that is the very nature and tenor of it, *Gal.* 3. *verſ.* 10. *Deut.* 27. *verſ.* 26. and all the Promiſes run upon thoſe terms. If theſe *curſes* be not in force againſt them, then it is ceaſed as a Covenant; if they be in force, then they are under the ſame rigorous exaction of duty ſtill as *Iſrael* was of old, for then the inforcement to it is the ſame.

For, we muſt know, that *the* Sinai *Covenant*, was *not made with Pagans, Infidels, or profeſſedly unbelievers*; the great God would not ingage himſelf by Covenant unto ſuch; but it *was made with the Children of* Iſrael, with thoſe who were the people of God already, by the Covenant with *Abraham*, before they came at Mount *Sinai*; hence the preface runneth

thus, Exod. 20. verſ. 2. *I am the Lord thy God*, &c. not he became their God then, but was their God before: therefore if it be continuing to any as a Covenant, it muſt be to the people of God (for it was made with none elſe) and they muſt (if any) be under the terror of it.

Whereas it is evident, that Chriſtians are to yield obedience upon more evangelical accounts; the Goſpel urgeth upon them, duties of holineſs, the avoiding apoſtaſie and profaneſs by ſweetneſs and love; not by legal terror, but by their freedom from it: *Heb.* 12. *verſ.* 14, *to the end.* As if he had ſaid, ye are not come *to a legal Mount* Sinai *diſpenſation* inforcing duty by terror, thundrings and lightnings; but *to Mount* Sion, to a diſpenſation of Goſpel Grace, verſ. 25. *See that ye refuſe not him that ſpeaketh*, &c. now the terror is upon abuſing grace.

So *Rom.* 7. *verſ.* 6. Their being delivered from the Law in its compelling and condemning power, is made the means to raiſe up unto new and ſpiritual obedience. Not ſo much *from the wrath as the mercy of God*, Rom. 12. verſ. 1. from the *conſtraints of love*, 2 Cor. 5. verſ. 14. from an eying *the promiſes* of God, 2 Cor. 7. verſ.

verſ. 1. *Having theſe promiſes, let us cleanſe our ſelves from all pollution of fleſh and ſpirit.*

And here I may hint one conſiderable *difference* between *the Covenant of Works, and that Covenant at Mount* Sinai; the former extended to all mankind, and was made *with all in* Adam their common head: but the later was made *only with ſome*, with *Iſrael* and *Judah* the people of God.

5. *If the* Sinai *Covenant were ſtill continuing, then the people of God within it, might ſtill be laying claim to the bleſſings of it, by vertue of the ſame promiſes in the very form as they are found therein*; for, if the form be altered, then the claim is by another Covenant whereby ſuch an alteration is made.

Whereas temporal mercies are promiſed in a new dialect, more abſoluely, *Jer.* 32. *verſ.* 36. to the end, and 31. *verſ.* 27, 28, 31, 32. they are not afforded unto Chriſtians now upon the ſame conditional terms, that they were to *Iſrael* under the *Sinai* Covenant. By way of Analogy, thoſe antient promiſes may intimate to Chriſtians now, that walking circumſpectly is the way to be ſupplied with earthly bleſſings that are good for them: but there is *no*

such special Contract or distinct Covenant (as that made at Mount *Sinai*) whereby they may claim so large a portion of temporal injoyments, as *Israel* could by that; rather we find, that those which were most obedient in the first times of the Gospel, were put upon an expectation of *little in temporals* (in comparison) and were to look for *a plenty* of *troubles, losses, persecutions*, &c. Mat. 6. vers. 31, 32, 33. Mat. 10. vers. 22. Act. 20. vers. 23. 2 Tim. 3. vers. 12. Act. 14. vers. 22. Luke 9. vers. 23.

See Mr. *Bisco* in his book entituled *the glorious Mystery of Gods Mercy*; who endeavoureth to prove, that temporal blessings were made over and dispensed to the Jews under the Law in a peculiar manner, and as never to any People or Nation but they.

6. *Various expressions holding forth our freedom from the Law do conclude that it is not continuing as a Covenant*; as,

Rom. 6. vers. 14. *For sin shall not have dominion over you, for ye are* [*not under the Law*] *but under grace:* Those then that are *under the Law* in the sense here intended, *cannot be under grace*, and are *under the dominion of sin*; and therefore the *direction* of the Law for duties of holiness is not *denied* here; but they are *not under the Law*

Law as a Sinai *Covenant*, exacting full and perfect obedience upon pain of an eternal curſe; not under it *as a condition of life* unperformed, for that were inconſiſtent with grace, and would infer that ſin is ſtill exerciſing Lordſhip over them.

Rom. 7. verſ. 4. *Ye are become dead to the Law by the body of Chriſt, that ye might be married to another, even to him who is raiſed from the dead*, &c. He ſpeaketh, *verſ.* 1, 2, 3. of the Law as an imperious Husband (which is by Covenant) and thus they are *dead to the Law*, not under the power of it; *by the body of Chriſt*, that is, by his bearing the curſe of the Law on his body; and therefore they are dead to it *as a Covenant*, for ſo he had it on his body.

Gal. 4. *verſ.* 21, 24, 30. The bondwoman *Hagar* is expreſly ſaid, to be *the Covenant or Teſtament from Mount* Sinai; and ſhe and her Son, all that are of a legal birth, muſt be caſt out, *verſ.* 30. that *Covenant* therefore from *Mount* Sinai, was but *temporary*, is caſt out in Goſpel times, is not continuing.

In ſome reſpect that at Mount *Sinai* may be called (as it is by learned *Cameron*) a ſubſervient Covenant, *viz.* in reſpect of *Iſrael*, as it diſcovered ſin, and provoked to ſeek after a Mediator (*Exod.* 20. *verſ.*

verſ. 19.) in promiſing temporal mercies upon obedience, repreſenting ſpirituals and eternals; but *ſubſervieney* doth not fitly expreſs its ſœderal nature, as it promiſed life upon doing or perfect obedience, threatning death and a dreadful curſe upon falling ſhort of it. I do not call it, *the Covenant of Grace*, nor *the Covenant of Works*; *but* to expreſs *the formality and eſſential nature of it*, I call it, *the Covenant of Grace as to its legal condition*, or *a Covenant concerning the legal condition of the Covenant of Grace*, which is held forth under *an adminiſtration* of it for *temporals* unto *Iſrael*.

O let Chriſtians yield utmoſt obedience to the royal Law of liberty, but let all be done in the ſtrength of Chriſt, and in the way of the New Covenant, make uſe of a promiſe of grace, in ſetting about all duty.

And beware of ſeeking to keep up the Old Covenant, which really is not continuing; we ſeek to keep it up

When we live in the ſpirit of the Old Covenant, acting by its *inforcements*, *terror*, *wrath*, *curſe*, rather than by *the allurements of grace* in the free promiſe.

Alſo, when there is *a grounding acceptation* with God upon our own *duties and performan-*

performances: the Old Covenant did run upon [*do and live*] intending a doing for eternal life which was peculiar to Jeſus Chriſt; but our nature is prone to run our own doing into the place of his; as if we could gain acceptation unto life by our own ſervices or do ſomething that way. We are apt to build *expectations* of mercy upon our own doing, in ſtead of building them upon Jeſus Chriſt. *Evangelical obedience* may be a *ſecondary evidence*, but when we dwell more upon any thing done by us, yea or upon *any inherent grace*, any thing within our ſelves, than upon *the free grace of God in Chriſt*, we then make ſomething of our own *a ground* of acceptance and *not an evidence only*; when ſomething within raiſeth our hope of acceptance, more than the grace of God in the New Covenant. *The promiſe and Oath of God* (which are both without us) *are the two immutable things of Divine appointment*, for the raiſing *ſtrong conſolation*, Heb. 6. verſ. 18. All grace within, ſhould be improved for carrying out our ſouls to God and Jeſus Chriſt therein.

Alſo, *when there is not an improvement of our freedom from the Law, towards making out the more after Jeſus, and the free grace of God in him, then we ſeek to keep up the*

Old

Old Covenant ſtill. Rom. 6. verſ. 14. Being *under the Law and under grace* are oppoſites there; the leſs *grace* exerciſeth Lordſhip over the ſoul, the more *ſin* domineereth and getteth the upper hand of it, and the more it is *under the Law.* The greater freedom from the Law as a Covenant, the more grace is uſed towards freedom from the dominion of ſin.

Alſo, *when there is a looking for what is promiſed only in a conditional way*; then there is *a keeping up the Old Covenant*, which did run upon *Conditional Promiſes*: when ſouls have acted in duty, and now are ready to count the Lord ingaged to give out or afford mercy upon their performing thereof: when they look for nothing but as a fruit of ſome condition performed by themſelves (*Iſa.* 58. *verſ.* 3.) and their hopes of mercy riſe or fall by that rule of their own performance, rather than by the free grace and faithfulneſs of God, then there is a holding up *the Old Covenant.*

CHAP.

CHAP. IX.

Of the good that was in the Sinai *Covenant.*

I *Shall now ſhew what excellency there was in the Mount* Sinai *or worſe Covenant.* The more good there was in this, the greater excellency will appear in the new, which is a better Covenant.

There was excellency in the matter of it; ſuch Precepts were contained in it, as had a ſtamp of *righteouſneſs* upon them, *Deut.* 4. *verſ.* 8. ſuch as did advance *Iſrael* above other Nations: *Neh.* 9. *verſ.* 13. *Pſal.* 147. *verſ.* 19, 20.

It was *excellent, in the manner of its manifeſtation*; there was a dreadfully glorious appearance of the Majeſty of God in giving of it forth, *Exod.* 19. *verſ.* 16, 17, 18. he revealed himſelf in an unwonted way, *in thundring, lightning, thick darkneſs*, &c. it was *a ſtupendous diſpenſation* to humble that rebellious people; *the mountain was ſmoaking, the thick cloud covering it, the trumpet ſounding, all indications* of his Divine Majeſty, that they might

might diſcern him from dumb idols, verſ. 22. *ye have ſeen that I have talked with you from heaven:* as if the Lord himſelf had ſpoken in an *immediate way*. It was not altogether *immediate*, the miniſtry *of Angels* was uſed in it, *Act. 7. verſ.* 38. but it was by the authority of God himſelf, with more than ordinary demonſtrations and tokens of his Almighty power, ſuch as ſtruck them into a marvellous conſternation, and admiration that they were alive. Exod. 20. verſ. 19. Deut. 5. verſ. 26. *Who is there of all fleſh that hath heard the voice of the living God ſpeaking out of the midſt of the fire (as we have) and yet lived?* O what grace is it, that the Lord is not dealing with us in ſuch a diſmaying terrifying diſpenſation, but in a milder and more familiar way in the diſpenſation of the Goſpel!

It was *excellent in the ſpecial uſes and ends it ſerved to:* the two principal I have opened already, which muſt here be remembred, *viz.* for *eternals* upon the obedience *of Chriſt*, for *temporals* upon the obedience *of Iſrael*. I ſhall now hint ſome other uſes and ends of the *Sinai* Covenant.

1. *To be a provocation unto* Iſrael *to look unto a Mediator, the Lord Jeſus, to fulfil and*

and accompliſh it for them: both the terrible publication and the experienced impoſſibility of keeping it themſelves were excitations this way, *Exod.* 20. 19. *They ſaid unto* Moſes, *ſpeak thou with us and we will hear, but let not God ſpeak with us leſt we die.* Here they asked *a typical Mediator*, and therein *a real one Jeſus Chriſt*, for ſo the Lord expoundeth their Petition and promiſeth to grant it, *Deut.* 18. 15. *The Lord thy God will raiſe up unto thee a Prophet*, &c. *that thou deſiredſt at* Horeb, *&c.* and that Prophet is ſaid to be *Jeſus Chriſt*, Acts 3. 20, 22. They were provoked by the terrour of the *Sinai* Law, to ask a Mediatour that he would paſs into the burning Mount, to receive it for them, and give it forth as a Law of Love; and this requeſt they are highly commended for, *Deut.* 5. 27, 28. ſo that the uſe of that fiery diſpenſation was not, that Life ſhould be attained thereby, but to impell to look out unto another Covenant for that.

2. *To conſtrain to Duty, and reſtrain from Sin*, Exod. 19. 9. *Lo I come to thee in a thick Cloud*, but to what end? *That the people may hear when I ſpeak with thee, and believe thee for ever.* It was then to ſtartle them out of their unbelief, and win credit

dit to his Word. And under their affrightment, *Moſes* for incouragement, ſaith, *Exod.* 20. 20. *Fear not, for God is come to prove you, that his fear may be before your faces, that ye ſin not.* It was then one end of *the Sinai Covenant* to deter them from ſin.

3. *To be a Directory to* Iſrael *for the Worſhip of God:* The Church had been *Domeſtical* or in Families, but the Poſterity of *Abraham* ſwelling into a great number, the Lord would have them become *Congregational*; they muſt coaleſce and become federally united together, the whole to conſtitute one Eccleſiaſtical body, by this *Moſaic diſpenſation*, which had Ordinances of Worſhip ſutable to that new ſtate of the Church now introduced. The Lord gave to *Moſes* a pattern of the Tabernacle (which was for publick Worſhip) with a ſtrict injunction, *Heb.* 8 5. *See that thou make all things according to the pattern ſhewed thee in the Mount*, Heb. 9. 1. Exod. 25. 40. And in that and the following Chapters of the Book, there are rules about *the Ark*, *Table*, *Candleſtick*, and the inſtitution of *Miniſters* uſed in the ſervice of *the Tabernacle*; *as* Aaron *and his Sons in the Prieſts Office*; here is direction for the conſecration of the Ark and Tabernacle

cle, the Altar of incenſe and many Ordinances and Inſtitutions, which hold forth another uſe of the *Sinai* diſpenſation.

4. *To be a Platform, model or rule for Government Eccleſiaſtical and Civil:* Iſrael received righteous Laws, Statutes, and Judgements from God himſelf: therein they were differenced from and excelled the Nations; that they were more immediately under the Government of God as their only Law-giver: And not only an Eternal Curſe, but many Eccleſiaſtical and Civil penalties, and cenſures are threatned upon breaking of thoſe Divine Laws, *Exod.* 22. ver. 1, 4, 20. *Levit.* 20. *Numb.* 5. and 19. *Deut.* 13. and 25. with many others. This then was one uſe of it to be an inſtrument for the *Government* of the Children of *Iſrael.*

5 *Another end of it was, to give a typical repreſentation of many glorious myſteries appertaining to the Covenant of Grace*: theſe matters were not empty inſignificant rites, but by Divine appointment ſerved as ſhaddows, types, and patterns of heavenly things, *Heb.* 8. 5, 6. and 9. 23. Even their *temporal mercies were typical repreſentations of Spiritual and heavenly bleſſings.* The Land of *Canaan* figured out *the heavenly reſt.* The *Levitical or Aaronical*

Priests were eminent *Types* of our great *High-Priest the Lord Jesus*, Heb. 7. The *Tabernacle a Type of his humane Nature*; Whence he is said to be *a greater and more perfect Tabernacle, not made with hands*, Heb. 9. 11. and 8. *ver.* 2. It might also figure out *the true Church*, Rev. 21. 3. The *Ark*, the furniture for the *most holy place*, which none but the High-Priest might enter into, (*Heb. 9. ver. 3, 4, 7.*) properly referreth to *Jesus Christ*, who is the great repository in whom the Divine Law is treasured up for Believers; He is their glory and direction unto eternal rest: many other Types there were of him. I might also note that *Moses* was below with the people, for their incouragement against fear at the promulgation of the Law, and making and confirming the Covenant, but was called up higher towards the top of the Mount, for receiving the Tables of the Covenant, and the pattern of the Tabernacle, *Exod.* 19 ver. 24, 25. and 20. ver. 1, 20. and 24. ver. 12. 18. all which may typifie, that Jesus Christ standeth with us for our incouragement in receiving the fiery Law, and upon more immediate converses with God, giveth forth the frame of his solemn Worship. These were the ends of the *Sinai* Covenant.

CHAP

CHAP. X.

Of the Differences between the Old and the New Covenant, and the excellency of the latter above the former.

IT may be inquired, *How is the New Covenant (wherein the miniſtration of Jeſus Chriſt doth lie) a better Covenant than the Old, which was made at Mount* Sinai?

I would premiſe, that in *Heb.* 8. and alſo *Jer.* 31. ver. 31, 32. the oppoſition is *not between the Covenant of Works* as with the firſt *Adam and the New*, *but between the Old* (made when *Iſrael* came out of *Egypt* at *Sinai*) *and the New Covenant*: Theſe are they which are compared, and therefore the *Differences* between theſe either in their matter or form, muſt hold forth *the excellency and betterneſs of the New Covenant above the Old.*

1. *The New Covenant preſuppoſeth obedience unto life to be performed already by Jeſus Chriſt, and ſo is better than the Old, which required an after performance of it*: The very tenour of the *Sinai* Covenant

was [*Do this and Live*] Levit. 18. 5. Deut. 27. 26. Rom. 10. 5. Here *Iſrael* was ingaged in a federal way to perform the righteouſneſs required in the unſpotted Law; the *very doing* is injoyned which our Eternal Life hath dependance upon, even *perfect doing*, Gal. 3. 12. Indeed *Iſrael ingaged*, yet they were *to perform* this by their *Surety Jeſus Chriſt*.

But all was then undone, unfulfilled, unperformed, Jeſus Chriſt not being then manifeſted, and hence the Law had then a commanding force, might exact that obedience at the hand of *Iſrael*, who Covenanted there that it ſhould be yielded in time to come.

But *the New Covenant* taketh it for granted, that *all this doing for Life is over, already paſt*, and not to come, Jeſus Chriſt being actually exhibited; that as *the Old Covenant* ſeemed to be made up of *Precepts or Commandments*, ſo the New is made up of *Promiſes*, conſiſteth of nothing elſe, *Heb.* 8. ver. 8, to the end, giving a declaration that all is fulfilled, there remaineth nothing to be done, either by Principal or Surety for that end, *viz.* Life: The Lord is ſo fully ſatisfied, as in the *New* he giveth a general acquittance and acknowledgeth that he hath no more to demand, all is

turned

turned into Promiſe [*I will and ye ſhall*]. Jeſus Chriſt is ſaid to be *the Mediatour of the New Teſtament*, ver. 6. that is, *actually* ſo; to intimate that in this ſhort term [*Mediatour*] we have now in accompliſhment the ſumm of all the *doing* required in *the Old Covenant*, and way is made for our receiving the *Promiſe*, Heb. 9. 15. Within the ſeventy weeks the Meſſiah came, *Dan.* 9.24. *To make reconciliation and* [*bring in everlaſting righteouſneſs*]; before *righteouſneſs* was commanded, *viz.* in the *Sinai* Covenant, but then it was introduced. *By one offering he hath perfected for ever them that are ſanctified*, Heb. 10. 14. Nothing remaineth to be done for the procurement of theſe Eternal bleſſings.

Hence in oppoſition to that *Sinai Law* which ran upon thoſe terms [*Do and Live*] under the diſpenſation of *the New*, we hear ſo often of [*Believe and be ſaved, and he which believeth hath everlaſting Life*] Mark 16. 16. Joh. 3. 16, 36. Not that [*believing*] now, taketh the place of [*doing*] in the *Old Covenant*; For, then it muſt be *our righteouſneſs* unto Juſtification, *Gal.* 3. 12. *Rom.* 10. 5. whereas that which juſtifieth is called, *the righteouſneſs of Faith*, ver. 6. and Phil. 3. 9. and therefore *Faith* is diſtinct from *that righteouſneſs it ſelf*,

is not the least Atome of it: therefore not our believing, but *the obedience of Jesus Christ*, is that which cometh in the room and stead of that *doing for Life* intended in the Law, *Rom.* 5. 19. *He is the Lord our righteousness*, Jer. 23. 6. 1 Cor. 1. 30. But to note, that it lieth wholly out of our selves, that it is not by any of our performances, but in another, even Jesus Christ, it is said to be *by Faith*, i. e. *as a means of application.* Believe that the work is not now to do, Jesus Christ hath done all, and saith he, *Joh.* 8. 24. *If ye believe not that I am he, ye shall die in your Sins.* Thus the Apostle, speaking not meerly of the false opinion of the Jewes concerning the meritoriousnes of their good works, or their external services, being perfect obedience to the Law unto Life; I say, he not insisting upon these errours, but having mentioned *the very righteousness of the Law*, Rom. 10. 5. in opposition to that, he saith, *ver.* 6, 9, 10. *If thou shalt confess with thy mouth the Lord Jesus and* [*shalt believe*] *in thy heart, that God hath raised him from the dead, thou shalt be Saved.* It is then a believing in him *as already come*, and having all righteousnes subjected in him, yea as dead and risen, that is called for. When they were doting

doting upon works of the Law as performed by themſelves, to take them off from this, he telleth them that all this legal doing for Life muſt be found in Chriſt alone: and as it followeth [*for with the heart man believeth unto righteouſneſs*] that is, *as a means unto righteouſneſs.* It is not his own working that will be his righteouſneſs, nor his faith it ſelf, only that is a means for *the applying that righteouſneſs* which is *ſubjected in Chriſt* alone.

So that the Apoſtles aim is not, to call them off from *a legal doing by natural power and ability*, and inſtead thereof to put them upon *Evangelical believing and doing as the condition, giving right to Life*; but his deſign is, to put them upon *looking wholly out of themſelves* and all their own doing, whether by *nature or grace, unto Jeſus Chriſt alone for righteouſneſs unto Life.* If a man ſhould ſet about any Goſpel ſervice, upon a legal ground, he would be culpable as the Judaizing Profeſſors were. It is ſuch a doing *as giveth a title unto Life* (by performing *the condition* of it) that is rejected in the Epiſtles to the *Romans* and *Galatians* as dangerous. Evangelical ſervices are required on other accounts, and to be performed to teſtifie conformity to the Will of God, and theſe may evidence

Life in the way to it; but Faith it ſelf (though neceſſary, yet) doth *receive a title* from Jeſus Chriſt, doth *not give one*, Joh. 1. 12. That Axiom [*he that believeth ſhall be Saved*] is not expreſſive of the *tenour of the New Covenant*; we claim Salvation not in the right of any act of ours, not upon the Rent of Faith (as men hold Tenements by the payment of a Penny, a Roſe or ſuch like) no ſuch thing here; all is paid to the utmoſt Farthing by our Surety, and we hold and claim, upon the obedience of Jeſus Chriſt alone, *Rom.* 5. 18, 19, 21.

2. *The New Covenant repreſenteth the Lord as dealing with his people univerſally in a way of Promiſe, and ſo is better than the Old, which repreſenteth him, as treating them in a way of threatning.*

The New conſiſteth all of *Promiſes*, Heb. 8. ver. 8, *&c.* as if the heart of God were ſo full of Love, and running over therewith, that he could expreſs nothing elſe but what he would be to, and do for his people. The Father having received full ſatisfaction to all demands in the Old Covenant, by the mediation of his Son; now he maketh it his buſineſs to give the fulleſt aſſurance by a conſtellation of Promiſes in the New, that he will ful-

fill

fill to a tittle, whatsoever on his part resteth for performance. Believers are wholly freed from the Curse, *there is no condemnation to those that are in Christ Jesus*, Rom. 8. 1. Heb. 12. 18. *They are under a ministration of righteousness*, 2 Cor. 3. ver. 9.

But, *the Old Covenant* represented *God as a consuming fire, denouncing Curses and threatnings* against the Children of *Israel*, who were his own people (for with them was the *Sinai* Covenant made, and not with unbelievers of the Gentiles:) there were indeed some Promises sparingly scattered up and down in it, but they run *conditionally* and *Israel* failed of coming up to the condition, that if they had not been priviledged with the Covenant with *Abraham*, to run unto for relief, what might they think would become of them? By Divine appointment there were some to stand upon *mount* Ebal *to Curse*, as well as others upon *mount* Gerazim *to bless*, Deut. 27. 13, *&c.* There are about *twelve curses*, which they were injoyned to declare their assent unto [*all the people shall say* Amen] yea the last was *a general* one, ver. 26. *If they continued not in all things they were liable to it*, Gal. 3. 10. which sheweth that although *a temporal Curse* was not excluded, yet *an Eternal* was also some

way

way *intended*, on which account it is called *a miniſtration of condemnation*, 2 Cor. 3. 7.

It was otherwiſe with them in reference to that *Curſe*, than it is with Chriſtians under the *New*. *Iſrael* by that *voluntary act*, *the Old Covenant*, paſſed Sentence upon themſelves: yea, *the Curſe of the Law* was not then actually undergone by Jeſus Chriſt, it was not then ſatisfied, and ſo might be preſented before them as their obligation or bond uncancelled to their great affrightment. But Jeſus Chriſt *hath redeemed us from the Curſe of the Law*, Gal. 3. 13. Now all is diſcharged for us, and ſo the New is a better Covenant.

3. *The New Covenant conſiſteth of abſolute Promiſes, and therefore is better than the Old* Sinai *Covenant, which did run upon conditional Promiſes, yea had works as its condition.*

In the times of the Old Teſtament, the price of our Redemption was not paid by Jeſus Chriſt, and therefore Life was then held forth upon the condition of obedience, the Lord ſaid [*Do and Live*] Lev. 18. 5. Rom 10. 5. Gal. 3. 12. Yea, as that which under *the New*, ſeemeth to be *conditionally* mentioned in one place, is *abſolutely promiſed* in another; ſo on the contrary, what ſeemeth to ſome, to be

abſo-

absolutely propounded in the Old, in one part of it, yet is *conditionally promised* in another, *Exod.* 29. 45, 46. *I will dwell among the Children of* Israel, *and be their God.* Indeed this is not properly *absolute*, but (as the foregoing Verses shew) upon what *Aaron* (a Type of Jesus Christ) should do; however the very same is clogged with *a condition*, Levit. 26. 3, 11, 12, 13, 14, 15.

The promise of *circumcising their heart and the heart of their Seed to love the Lord*, Deut. 30. 6. runneth upon *condition* [*If*] *thou shalt hearken unto the voice of the Lord thy God and keep his Commandments*, &c. ver. 9.

But *the New Covenant* consisteth altogether *of absolute Promises*, Heb. 8. ver. 10, 11, 12, 13. [*I will*——*and ye shall*].

When *the condition* of any Covenant is performed, it becometh as *absolute*, as if there had never been any annexed to it.

Now Jesus Christ is mentioned as our *great High-Priest and Mediatour*, and that as having finished the work of *Satisfaction*, ver. 1, 2, 6. and *the condition* contained in the Old, being exactly and compleatly fulfilled by him, it naturally or necessarily must turn into *an absolute form* as in the *New*, because upon his performance, nothing

thing more is to be demanded of him, but all must certainly be accomplished unto us.

The Apostle in the Text, is purposely putting a difference between these; and seeing the *Old Covenant* was *unquestionably conditional*, and *the New* here in opposition to it or distinction from it, is as *undoubtedly absolute*, must it not needs be concluded, that herein standeth much of the excellency of the New above the Old?

It was Prophesied of Jesus Christ, *Dan.* 9. ver. 27. *He shall confirm the Covenant with many for one week.* A great end of his coming and death was, *the confirmation of the New Covenant*, on the behalf of the many which he stood for, so as now it is turned into *a Testament*, as the word διαθήκη (which generally it is expressed by) doth evidence, *Gal.* 3. 15, 16, 17. *Though it be but a mans Testament, yet if it be confirmed, no man disannulleth or addeth thereto.* The Free Promise was confirmed *by Oath* before, and by way of *Testimony* since, but especially confirmed by the death of Jesus Christ, by his performing *the condition* of it, and therefore it can admit of no addition or alteration, *Heb.* 9. 16, 17. *For where a Testament is, there must also of necessity be, the death of the testator, for a*

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Teſtament is of force after men are dead, &c. It beareth the name of *a Teſtament* as in relation to his death, ſo in ſuch a proper ſenſe as it hath the Laws of *a Teſtament* attending it, on which account he mentioneth [*a neceſſity*] of the *teſtators death*, and its being in force thereupon. Indeed a man may put ſome conditions into his laſt Will; I do not argue thus, it is *a Teſtament* and therefore *abſolute*, but therefore *unalterable*, and ſo being delivered in an *abſolute form* [*I will, and ye ſhall*] hence it muſt abide in it even in its accompliſhment: and whereas ſome argue for conditions *from the nature of a Covenant*, againſt that it is aſſerted to be *a laſt Will or Teſtament*, which may bequeath Legacies without any condition.

There is *a vaſt difference* between the way of Jeſus Chriſt his acting in the Work of *his mediation* before and ſince his Incarnation, and the latter is much more glorious than the former. Before, he might plead, Father, thou haſt promiſed me upon my obedience hereafter to be performed, that thoſe Souls which I have undertaken for, ſhould enjoy ſuch bleſſings; there was a mutual truſt between them, and ſo he might plead it in point *of faithfulneſs*: but now he hath actually performed *the*

condition

condition of the Covenant, and may plead it in point *of Juſtice*. Chriſt being actually exhibited as a propitiation, upon that, God is ſaid, *Rom.* 3. 25, 26. to declare at this time his *righteouſneſs*, &c. in oppoſition to the time of the Old Teſtament, he ſaith, [*at this time*] that is, at the time of *the New Teſtament*, wherein the Blood of Jeſus Chriſt is truly ſhed, now God declareth *his righteouſneſs* in the *juſtifying* him that believeth in Jeſus: it is an act *of Grace* to thoſe who attain the remiſſion of Sin, but an *act of righteouſneſs* to Jeſus Chriſt: he may plead, Father, I have made ſatisfaction to the full, for the ſin of theſe Souls, now declare *thy righteouſneſs* in pardoning of them: it is that which I have purchaſed for them, *I have finiſhed the Work which thou gaveſt me to do* (Joh. 17. 4.) I have paid the full price of their Redemption, now let them have what I have procured for them: thus he appeareth in Heaven in our nature, not as a meer *Intercеſſor* but as *an Advocate*, 1 Joh. 2. 1. to plead that *in Law*, in right we are to be diſcharged; and this putteth a great excellency upon the New Covenant, that it is in it ſelf, and to Jeſus Chriſt thus *abſolute*.

And note, if ſome priviledges of the Covenant were diſpenced out properly *in a conditional*

conditional way, (as ſuppoſe Juſtification were afforded upon Faith as a condition, or temporal mercies upon obedience) yet this would be far from proving any thing to be the condition of the Promiſe, or of the Covenant it ſelf. Indeed even *Faith* is a particular bleſſing of it, and therefore cannot be *the condition* of the *whole Covenant*, for what ſhall be *the condition* of Faith? And there is no ſuch ſpecial Covenant now extant, as the Old was, for temporal mercies; they are indefinitely promiſed, and Soveraign Grace is the determining rule of diſpencing out theſe to the Saints when they are wanted, for time and meaſure as it is moſt for the glory of God and their good, *Matth.* 6. 32, 33. Nothing performed by us then is *conditio fœderis*, the *condition of the Covenant it ſelf*, Jeſus Chriſt hath performed all required that way.

But whether any thing be *conditio fœderatorum* cometh now to be conſidered.

Object. *Is the New Covenant abſolute to us or conditional? Are there not conditional promiſes therein to us, as there were in the Old unto* Iſrael? *Can we expect any mercy but upon our performing ſome condition that it is promiſed to?*

Anſw. 1. *If condition be taken improperly,*

ly, for that which is only a connex action, or, medium fruitionis, *a necessary duty, way or means in order to the injoyment of promised mercies*; in this sense I acknowledge there are some promises belonging to the *New Covenant which are conditional*, and thus are many Scriptures to be taken which are urged this way. That this might not be a meer strife of words, I could wish men would state the Question thus, *Whether some Evangelical duties be required of, and graces wrought by Jesus Christ in, all the persons that are actually interested in the New Covenant?* I should Answer yea; For, in the very Covenant it self, it is promised that *he will write his Laws in their hearts*, Heb. 8. 10. and that implyeth *Faith*, *Repentance*, *and every gracious frame*; and those that have the Lord *for their God are his people.* If the accusation be, that there is a want of interest in Jesus Christ, they need not plead that they have fulfilled *the condition of the Covenant*, but that *the Covenant it self* in some promise of it (which uses to be distinct from its condition) hath its accomplishment upon them therein.

And those that are altogether without those precious Graces, are strangers to the Covenant, *Ephes.* 2. 12. they cannot lay

lay claim to the bleſſings of it. It is our duty earneſtly to be ſeeking after what is promiſed, and one bleſſing may be ſought as a means to another; as, the Spirit as a means to Faith, and Faith as a means to obedience, *Gal.* 5. 6. Believing is a great Duty in connexion with and a means of Salvation, he that believeth ſhall be ſaved, *Mark.* 16. 16. *Joh.* 3. 36. *Epheſ.* 2. 8. 1 *Pet.* 1. 5, 9. There is *an order* in giving forth theſe bleſſings to us, and that by Divine appointment, ſo as the neglecting to ſeek them therein, is highly diſpleaſing unto God. This is our priviledge that Divine promiſes are ſo conjoyned and twiſted together, for the incouragement of Souls in ſeeking after them; that if one be taken, many more go along with it; like many links in a Chain that are cloſed into each other. The means and the end muſt not be ſevered.

Where there is ſuch a connexion of Duties, Graces, and Bleſſings, the matters may be ſometimes expreſſed in *a conditional form*, with an [*If*] as *Rom.* 10. 9. [*If*] *thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thy heart* ——— *thou ſhalt be ſaved.* Such *ifs*, note the verity of ſuch propoſitions in their connexion; they affirm this or that

to be a certain truth, as that *he which believeth shall undoubtedly be saved*, yet that *Grace* is not properly *the condition* of Salvation; For, even believing is absolutely promised, so as nothing shall intervene to hinder it, *Isa.* 53. 10, 11. *Heb.* 8. 10. In that improper sense, some Scriptures seem to speak of conditions, *viz.* they intimate a connexion between Covenant blessings; some are conjoyned as means and end, yet the promises are really absolute for their performance.

There is a vast difference between the way of the Lord in the dispensation of Covenant blessings, and the tenour of the Covenant.

Or, between the New Covenant it self, and the means which the Lord useth for its execution and accomplishment.

The *Covenant it self is an absolute grant*, not only to Jesus Christ, *but* in him *to the house of* Israel *and* Judah, *Heb.* 8. Yet what the Lord hath *absolutely promised*, and is determined and resolved upon to vouchsafe to them, may be *conditionally* propounded as a quickening means unto Souls seeking a participation of it.

As, it was *absolutely determined, yea and declared* by the Lord, that those very persons which were in the Ship should be preserved, *Act.* 27. 22. *There shall not be a*

loss

loſt of any mans Life, and ver. 25. *I believe God, that it ſhall be even as it was told me.*

Yet *as a means* to their preſervation he ſpeaketh to them *conditionally*, ver. 31. *Except theſe abide in the Ship ye cannot be ſaved*: So although *the Salvation* of all the Elect, and alſo the cauſing them to believe is *abſolutely intended*; yet *as a means* that he may urge the duty upon Souls with greater vehemency and earneſtneſs, the Lord may ſpeak in *a conditional way* [*if ye believe ye ſhall be ſaved*] when it is certain they *ſhall believe.*

Anſw. 2. *There is no ſuch condition of the New Covenant to us, as there was in the Old to* Iſrael: for the Apoſtle is comparing them together, and in oppoſition to the Old he giveth the New altogether *in abſolute promiſes* and that to *Iſrael*, Heb. 8. and ſhewing that the New is not according to the Old, he diſcovereth wherein the difference lay, *ver. 9. Becauſe they continued not in my Covenant, and I regarded them not, ſaith the Lord*, and *Jer.* 31. 32. *which Covenant they brake*, &c.

This argueth that *the condition of the Old* was ſuch as the performance of it did give them *aſſurance* of the temporal mercies promiſed and a right to them, and

ſuch as failed in, left them *at uncertainties* whether they ſhould injoy them or not, ſo as it was not only in it ſelf and its own nature uncertain, but even as to the event, *I regarded them not, ſaith the Lord.*

If their performing the condition had been as abſolutely promiſed, as the bleſſings of the New Covenant are, then *Iſrael* would have continued in it (which they did not) and could not have forfeited what was promiſed thereupon, as diverſe times they did and were excluded out of *Canaan* upon that account. Juriſts ſay [*a condition*] *is, a rate, manner or Law annexed to mens acts, ſtaying or ſuſpending the ſame and making them uncertain, whether they ſhall take effect or no.* Cowell *out of Weſt.* part 1. Symb. 2. ſect. 156. And thus *condition is oppoſed to abſolute.*

That there is *no ſuch condition in the New Covenant to be performed by us: giving right and title to the bleſſings of it, and leaving at uncertainties and liability to miſſing of them, as there was in the Old to be fulfilled by* Iſrael, may appear,

1. If there be any, it muſt either be *an antecedent or a ſubſequent condition; but neither:* L. *Coke* upon *Littleton* ſaith of one precedent, *Conditio adimpleri debet priuſquam ſequatur effectus.* *There can be no ſuch*

ſuch antecedent condition by the performance of which we get and gain entrance or admittance into Covenant, for till we be in it, no act put forth by us, can find any acceptation with God, *Heb.* 11. 6. *Without Faith it is impoſſible to pleaſe God.* And our being *in Covenant is in order of nature* (though not of time) *before Faith*, becauſe it is a priviledge or benefit of the Covenant, a part of the New heart, a fruit of the Spirit, and ſo the Spirit (which is the worker of it and another bleſſing of the Covenant) is given firſt in order before it. Jeſus Chriſt is *the firſt ſaving gift*, Rom. 8. 32. and with him he *freely giveth all things.* Men ought to be in the uſe of means, but it is the act of God that giveth admiſſion into the Covenant, *Ezek.* 16. 8. *I entred into Covenant with thee, ſaith the Lord God, and thou becameſt mine.* Immediately before they were polluted in their blood, *Ver.* 6. In an utter incapacity for acting in any pleaſing way, ſo as to get into Covenant.

Neither is there any *ſubſequent condition* to be fulfilled by us; the uſe of that is, for the continuation of a right, and upon failing thereof all is forfeited, as in the caſe of *Adam.*

Whereas there is no act of ours whereby

our right unto Covenant bleſſings is continued to us, upon failing whereof they may be forfeited. Our right and the ground of our claim is upon a higher account than any act of our own; it is even the purchaſe of Jeſus Chriſt; and they are *the ſure mercies of David*, Iſa. 55. 3. *Sure to all the Seed*, Rom. 4. 16. And when they are become *believers*, Eternal Life is *abſolutely promiſed*, Joh. 3. 16, 36. 1 Joh. 5. 10, 11, 12. and it is a contradiction to ſay, that it is abſolutely, and yet but conditionally promiſed to them.

2. *The Lord hath given aſſurance that there ſhall never be an utter violation of the New Covenant*, and therefore *it hath no ſuch condition as was annexed to the Old*; For, the Lord declareth that *they had broken his Covenant*, Jer. 11. ver. 3, 4, 10. Jer. 31. ver. 32. *Littleton* ſpeaking of an Eſtate *upon condition*, in deed by Feoffment, ſaith, it is called Eſtate *upon condition*, for that *the Eſtate of the Feoffee is defeaſible if the condition be not performed.* Ten. lib. 3. Cap. 4.

But *the New Covenant* is ſecured from ſuch a violation, it cannot be diſanulled ſo as the perſons intereſted in it ſhould be deprived of the great bleſſings promiſed therein, *Jer.* 32. 40. *I will make an everlaſting*

Covenant

Covenant with them; but may there not be ſuch a condition of it as they may come ſhort of all its bleſſings? No, [*I will not turn away from them to do them good, but I will put my fear in their hearts, that they ſhall not depart from me*]. If there were any danger of forfeiting and loſing theſe; it muſt be either *on Gods part*, by his leaving of them, or *on their part*, by their departing from him; and here the Lord hath undertaken to ſecure againſt both theſe, and ſo the matter is out of Queſtion; it was not thus in the Old Covenant.

Indeed what the Lord hath *abſolutely promiſed*, yet he hath appointed *means* in order to the attaining of it, *internal* as Faith, and *external* as Ordinances; and commands utmoſt attendance upon him ordinarily in the uſe thereof; this is neceſſary as a duty, and ſin ariſeth upon the neglect of it. Thus the Lord is unalterably determined to vouchſafe a frame of obedience, *Ezek.* 36. 25, to 30. Yet obedience is to be performed by us, we are to be the Agents and we may ſin about the means in the way to the injoyment of ſuch mercy, as is laid up in abſolute promiſes. Faith is to be exerciſed in theſe (elſe what uſe are they of?) and we may be faulty in not attending to it.

3. If there be any such *condition* of the *New Covenant*, it were most like to *be precious Faith*: but that is not.

A condition properly taken, is *influential into right*; if performed *it giveth right* to the benefit promised; if not performed there is no right, and therefore is a cause; it giveth *jus ad rem*, which a man may have, and yet be forced after to Sue for possession. If it be only in a Mode or accident, it is thus; as if a great Estate be granted upon paying *a white Lilly*, if a person bringeth *a yellow Lilly* and not a white, he hath no right, all is null and void: upon such a tickle point are they, who stand upon such conditions for Eternal mercies.

Now *Faith* giveth no right, *Joh.* 1. 12. *To as many as received him, gave he power to become the Sons of God, even to them that believe on his Name.* Jesus Christ is offered in the free Promise of the Gospel; *Faith* that consenteth or *receiveth him, and a right and title in him, to the blessings of the Covenant*, it doth not *give* one.

The *Father offereth righteousness* in a way of gift, Rom. 5. 17 *Faith accepteth the offer*, receiveth Jesus Christ for righteousness, and so conduceth to Justification. *Rom.* 4. 3. Abraham *believed God and it*

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was counted to him for righteouſneſs, i. e. *it was reckoned a means unto righteouſneſs*, ſo ver. 5. Not that Faith it ſelf was reckoned the leaſt of that *righteouſneſs* whereby we are juſtified, but *a means* for the applying of Jeſus Chriſt who is *our righteouſneſs*. The Covenant as to that priviledge of it, *Juſtification*, is not ſo abſolute as to be *without all means*, yet may be abſolute *without any condition* properly ſo called. As *condemnation* (without any new act of receiving) is the reſultancy from the Law upon diſobedience, to all under the Covenant of Works; ſo *Juſtification* is the reſultancy of a Divine Promiſe, upon the obedience of Jeſus Chriſt, to all thoſe that are under *the New Covenant*. That unbelievers are not juſtified by it, is becauſe they are not actually under it. Not becauſe they have not fulfilled the condition of it; but becauſe they are not intereſted in *the obedientiall righteouſneſs* of Jeſus Chriſt which is *the condition of it*, Rom. 10. 10. The act of God in juſtifying is to be anſwered by the act of Faith, conſenting to the offer of the Goſpel. As the death and ſatisfaction of Jeſus Chriſt is enough to anſwer, if the accuſation be that we are ſinners and deſerve Eternal wrath; ſo, if the accuſation be, that we have no intereſt

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or portion in this ſatisfaction, any thing that can evidence our intereſt in Chriſt, is a ſufficient plea to anſwer that; be it Faith or other Graces; they may be pleaded *as evidences*, but not *as titles: as fruits and effects of a right given*, but not *as cauſes, and conditions* fulfilled by us *giving us that right*. It is a great miſtake to think, that there is no plea in this caſe, but from the performance of *a condition*; For, an evidence may be from *the effects as well as from cauſes*: even in civils, a meer witneſs may carry it in ſuch a charge, when he can teſtifie, I ſaw the perſon put into peaceable poſſeſſion of ſuch an Eſtate. Beſides, if this charge be drawn up againſt thoſe out of Chriſt, many things may make it good; if againſt thoſe that are in Chriſt, then who draweth this up? *Not God*, for he it is that *juſtifieth*, and therefore he will *not condemn*, Rom. 8. 33, 34. if *Satan or their own hearts*, then as gracious effects are enough to anſwer, ſo by direct acts of Faith, there ought to be a ſtedfaſt reſiſting and withſtanding of Satan, and he will flee from them, 1 *Pet.* 5. 9. *Jam.* 4. 7. No neceſſity of pleading the performance of *a condition* to help againſt this.

4. *Our*

4. *Our obedience though evangelical is no ſuch condition of the New Covenant, as there was of the Old unto* Iſrael: For, the Lord hath undertaken that his people ſhall obey, Ezek. 36. 25, to 30. *I will put my ſpirit within you, and cauſe you to walk in my ways*: Heb. 8. 10. obedience is *as abſolutely promiſed* as any other bleſſings in the New, and therefore it cannot be the condition thereof. The Apoſtle having aſſerted and largely proved, *Rom.* 3. that juſtification is *by faith*, not by *the works of the Law*, he further cleareth it from the inſtances *of* Abraham *and* David *Rom.* 4. 3. Abraham *believed*, &c. and verſ. 4. *Now to him that worketh the reward is not reckoned of grace but of debt.* This ſtrongly implieth, that the reward muſt be reckoned *of grace and not of debt*; the *emphaſis* is upon this, ſo as it it were otherwiſe, the whole force of his argument were taken away; and the *ſtreſs* is not upon the word [*reckoned*] yet if it were, the ſame word λογίζομαι (being applied to both) muſt ſignifie a true judgement and juſt eſtimation (*as Rom.* 8. 18. *&* 9. 8. 1 *Cor.* 4. 1.) for, *really and in true account the reward is of grace*, and it is as firmly aſſerted that if it were of works it were (in the ſame account) *of debt*. Say ſome, only

only *meritorious works* would make it ſo: but let it be conſidered, that *works* can be *meritorious* only one of theſe two ways; either,

1. By *being of ſuch value and worth, as that in juſtice ſuch a recompence is deſerved by them, yea though there were no contract that way:* and dare any ſay, that any works of men, even in innocency, could thus *merit* at the hands of God? is not all obedience due to God, ſo as when we have done all we are unprofitable ſervants? Luk. 17. 10. Job 22. 3. & 35. 7. *If thou be righteous what giveſt thou him?* Rom. 11. 35. *Who hath firſt given to him and it ſhall be recompenſed to him again? Credendum eſt firmiter dari nihil ab hominibus per modum indebiti, vel accipi à Deo per modum lucri.* Tract. Sacr. Or elſe,

2. They *merit ex pacto, by ſome contract or Covenant:* that though the works be inconſiderable in value, to the reward, yet the Lord hath promiſed ſuch a reward to them: thus only and no otherwiſe, could *the obedience of* Adam in a ſtate of innocency *be meritorious*, for he did owe all as duty to God, even by right of creation; he might have required all, without ingaging himſelf to give any reward; and finite ſervices could not merit in worth and value

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an infinite reward; but the Lord promiſed it to his perfect unſinning works. No otherwiſe did any among the *Romans* or *Galatians* expect *juſtification or eternal life in a way of works*, but only falſly imagining, that the Lord had made *a promiſe of ſalvation unto theſe.*

Thus a reward may be *of merit and of debt, and yet of grace in ſome ſenſe* (though not of ſpecial Goſpel grace) for all good promiſed or given by the Lord to his creature is *of grace*, ſeeing God oweth nothing to any. Thus the making of a promiſe to *Adam* in a ſtate of innocency for the rewarding of his works *was of grace*; yet the promiſe being made, if he had continued in that ſtate, *the reward* would have been *of debt*: and therefore upon the ſame ground, if the reward were now promiſed to us upon evangelical obedience, then that were as truly *meritorious* (though the condition were more favourable) and life *as really of debt*, as it would have been to *Adam* upon his ſinleſs obedience; for, only the promiſe muſt have made it ſo there, and the ſame is found here. The Text in hand, muſt refer either *to the works of the Law*, which cannot properly *merit*, becauſe due even by *the Law of Nature*, or elſe *to thoſe performed by* Abraham *after* be-

believing, and then he concludes that if the reward were of these, it were reckoned of debt: neither of these could render it so, but only by a Divine promise assuring such a reward upon the performing such works as the condition thereof; and therefore seeing he concludeth it *not of debt*, hence no obedience of our own can be such a condition of the New Covenant. It is difficult to understand how the reward can be *a debt legally and in justice due*, and yet *not God a debtor*, when it is only his compact or Covenant that it becometh *debt*; if that may be our due which another possesseth though he be not bound to us, yet where it becometh due only by promise (as in the case in hand) and that upon *an act of ours* as the (supposed) *condition*, it seemeth that *the promiser is a debtor*, though considered antecedently to his promise he was free; and in *Rom.* 4.4. not only is *God* denied *to be a debtor* but the *reward* is denied to be a *debt*; therefore, there is no promise of it upon such a condition as our works, which would make it *of debt*: in opposition to that, it is said to be of *grace*, that is, *of Gospel Grace.*

It's true there are *Divine Promises* of the reward upon Christs works; but they are not

not made *immediately to us* either upon our believing or obeying; but *mediately* and at the ſecond hand, ſo as the ground of our claim is not our performing any Goſpel condition upon which it is promiſed (for then it were as really of debt as *Adams*) but all the Promiſes are *immediately made to Jeſus Chriſt upon his righteouſneſs and meritorious obedience*, on which account all become *debt* to him; and thus God is not a debtor to us, but to himſelf, to his own goodneſs and faithfulneſs and to his Son, and *not our works*; but *faith* is the means unto our being counted righteous in *his righteouſneſs, which only merited* our eternal reward, 2 Cor. 1. 20. *All the promiſes* [*in him*] *are yea and* [*in him*] *Amen*, &c. We cannot claim any one promiſe in our own name, upon performing any *Goſpel condition* our ſelves, though by the help of grace (for then though it were never ſo ſmall it were of debt to us) but our only claim is [*in him*] in the right of our elder brother Jeſus Chriſt, and thus it is of debt to him, but only of grace to us. Saith *Auguſtin*, in *Pſal.* 83. *Debitorem Dominus ipſe fecit ſe, non accipiendo ſed promittendo*; we can plead for nothing promiſed but upon the account *of Divine faithfulneſs*; whereas if any

any act of ours (though never ſo ſmall) were *the condition of any promiſe*, then being performed, we might plead for what is promiſed in a *way of Juſtice*, whoſe *formal reaſon Aquinas* teacheth, is, *ut ſit ad alterum: juſtice conſiſteth in giving to another what is his due*, viz. *by contract, promiſe or otherwiſe*. If Divine Promiſes paſs into *a debt*, it is to none but himſelf, ſaith Dr. *Arrowſmith* in his Tract. Sacr. *Ipſi etiam Deo competit duplex debitum, condecentiæ unum, fidelitatis alterum.* And a little after out of *Auguſt. Deus ſibi debitor eſt, ut agat condecenter & prout congruit bonitati ſuæ, uti ſeipſum negare non poteſt, ita non debet aliquid ſe indignum facere.* And a little after out of *Davenant, Cum Deus dat vitam æternam Petro aut Paulo, Divina voluntas non ſolvit debitum creaturæ, ſed ſibi ipſi:* See more, *ibid. pag.* 335.

If either faith or obedience were a condition, then there were a ſuſpending acts of God upon ſome acting of the Creature, which (ſaith Dr. *O.* of *Perſev. p.* 53.) cannot be without *ſubjecting eternity to time, the firſt cauſe to the ſecond, the Creator to the Creature*; yea then by our performing of it the Lord were laid under an obligation to afford mercy promiſed, even life and ſal-

ſalvation to us, and we might claim theſe upon our own act.

In ſhort therefore, we may have *the recompence of reward* in our eye as an *incouragement unto duty*, 1 *Cor.* 15 *laſt. Heb.* 11. 26. *&* 12. 2. Yea, we may exerciſe *faith as a means* to the fruition of life and ſalvation, and yield *evangelical obedience* that we may ſhew forth the praiſes, or may honour him that hath called us, by ſuch choice fruits and effects thereof, and *as evidences* of intereſt therein; Thus we may (in the ſtrength of Chriſt) *ſtrive to enter in at the ſtrait gate, conflict with and overcome ſpiritual enemies and work out ſalvation.* 1 Cor. 9. 24, 25. Rev. 2. 7, 11, 17, 26. Phil. 2. 12. We may *pray, read, hear, believe, repent, as ways or means to the obtainment thereof, ſeeking the right thereunto only in Jeſus Chriſt.*

But we may not believe or obey *as a condition*, for then, upon the performance thereof, we have *right and title* to the promiſed bleſſings even to *eternal ſalvation*; *ſome act of ours then ſhould give the title to life*, and we might claim it upon *our own act*; but ſuch doing for life is diſclaimed and condemned in the Goſpel, whatever the act be. *Rom.* 4 4. *Eph.* 2. 8, 9. 2 *Tim.* 1. 9.

Faith it ſelf doth but receive a right, doth not give one. It is not upon any act of ours, that the Lord is ingaged to make good his promiſe, and that we lay claim to it. If a Malefactor had not petitioned to the Prince he had died, though no promiſe of life was made to him upon it, and ſo his petitioning was only a way or means to his being ſpared: had it been *a condition* thereof, then the Prince had been unfaithful, yea unjuſt if he had not granted it.

In the moſt abſolute grants, or where there is no *condition* making an eſtate liable to forfeiture by the non-performance, yet there may be parties and ſtipulation.

It is the excellency and glory of the *New Covenant*, that it runneth upon abſolute promiſes, it doth not leave at uncertainties, no liability to a forfeiture of its ſpecial priviledges, and this with the admirable freeneſs of it, afford matter of great incouragement and everlaſting conſolation to all under it. See more for this, in the laſt queſtion, concernig the uſe of thoſe called conditional Promiſes.

The New Covenant bringeth in a real plenary and perfect remiſſion of ſins, and ſo is better than the Old, which left ſhort of it: Some ſins had no *ſacrifice* provided for them

them in the Old, and were not forgiven ſo as they might injoy *temporal bleſſings* promiſed. Some muſt be cut off, as they that did ought *preſumptuouſly* were to be *cut off* from among the people, *Numb.* 15. 28, 30. yet believers in that day might be forgiven thoſe very ſins and injoy eternal ſalvation through the free promiſe in Jeſus Chriſt, and Act. 13. 38, 39. *By him (i. e.* by Jeſus Chriſt) *thoſe that believe are juſtified from all things from which they could not be juſtified by the Law of Moſes.* The *typical remiſſion* did not reach to all ſins, as Chriſts doth, *except to that againſt the holy Spirit*, Matth. 12. 31. 1 Joh. 1. 7.

The great deſign of the Epiſtle to the *Hebrews* is, to ſhew *the excellency of Jeſus Chriſt and his ſacrifice above the Levitical; and how much better the New Covenant is than the Old*, in the point of *the remiſſion of ſin.* There was *imperfection in the legal ſacrifices*; the *forgiveneſs* there was only ſo far *as temporal judgements were averted and temporal mercies afforded*; they could *not really* take away *ſin, did not purge the Conſcience*, or *make the comers thereunto perfect.* Heb. 9. 9. Heb. 10. 1, 2, 3, 4. but in oppoſition hereunto, it is the glory *of Jeſus Chriſt*, verſ. 12, 14. by *one offering he hath perfected for ever thoſe that are ſanctified;*

ctified, *i. e.* the people of God, thoſe in Covenant.

This he cleareth, from *the New Covenant*, *verſ.* 15, *to* 19. which ſaith, *their ſins and iniquities will I remember no more.* Saith *Calvin*, *from this we gather that ſins are now pardoned in another manner than they were in old time, but this diverſity conſiſteth neither in the word nor in faith but in the ranſom of the remiſſion*; thus he.

In *the old* there was *a repetition and iteration of their ſacrifices*; the *typical pardon* of new ſins was *ſtayed and ſuſpended* till they had offered *new ſacrifices*, and there was *a yearly remembrance of their old ſins*, verſ. 3. but in oppoſition to that, it is *the perfection of the New Covenant*, that as there will be *no more offering for ſin*, ſo there will be *a remembrance of the ſins of believers no more*, that is, they will not any more come one moment under *the curſe or obligation of the Law to eternal puniſhment for them*: the declared diſcharge from this (which is that wherein the pardon of ſin doth properly conſiſt as it is Gods act) is not ſuſpended, till the putting forth new acts of faith or repentance (although theſe ought to follow) but is afforded to the believer, the very moment of his ſinning, whether he then taketh notice of it or not.

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I confeſs there is difficulty here on either hand, for *if believers be under the Laws curſe and obligation by new ſins, then they are unjuſtified as often as they ſin* (which may not be admitted;) and if they be not under it, then it ſeemeth they are *not daily pardoned, ſeeing pardon conſiſteth in a declared diſcharge from that obligation:* this will be anſwered in a following objection.

It is *actual pardon* that is here inquired after, for, it will be granted, that at our firſt juſtification *all ſins paſt, preſent and to come are virtually pardoned.*

That *the actual remiſſion, pardon or forgiveneſs of their ſins who are in Covenant and already juſtified, is the very inſtant wherein the ſins are committed, ſo as believers remain not one moment under the obligation of the Law to eternal puniſhment,* or *the immediateneſs of pardon may appear thus:*

1. *Believers have always an actual intereſt in Jeſus Chriſt his righteouſneſs and the ſatisfaction made by him,* and therefore are not one moment ſo *unpardoned* after the commiſſion of new ſins. Eph. 1. 7. *In whom we have redemption through his blood, the forgiveneſs of ſins.* It is a glorious myſterie of the Goſpel, that *ſin* is removed upon *a full ſatisfaction,* and yet in a

way *of forgiveneſs*. It was *in a way of redemption to Jeſus Chriſt*, and yet *in a way of pardon and free grace to us*; it coſt Chriſt dear, even his precious blood, it coſt us nothing. The Elect whilſt unconverted are not intereſted in that redemption, in their own perſons, and ſo are unpardoned; but [*we*] believers, not only ſhall have it hereafter, but have it already, and therein the remiſſion of ſins; they cannot one minute be without that, for there is an inſeparable connexion between theſe, they that have the one have the other alſo, Chriſt is theirs, in whom they *have redemption*: there will never be an interruption of believers *union with him*; and Chriſt being theirs, *his ſatisfaction* is theirs, which anſwereth and diſchargeth *the obligation of the Law*, and ſo they are always in a ſtate of freedom from that. Jeſus Chriſt being theirs, they are *always intereſted in his righteouſneſs*; and the Law cannot *actually oblige or curſe any*, that are intereſted *it its righteouſneſs*, but only thoſe that want it: *righteouſneſs and pardon* are in ſuch connexion, that the Apoſtle argueth from one to the other, *Rom.* 4.6,7,8. He proveth the bleſſedneſs of men in *imputed righteouſneſs from Davids ſaying*, verſ. 7. *Bleſſed are they, whoſe iniquities are forgiven*; there-

therefore unleſs believers could be diſrobed of that righteouſneſs, and for ſome ſpace loſe that bleſſedneſs, they cannot be the ſmalleſt ſeaſon *unpardoned.*

If ſouls were *actually under the Law guilt* of any ſin one moment, they were then *not perfectly righteous:* for, theſe are inconſiſtent to be compleatly righteous, and yet to be under the Law guilt of any ſin at the ſame time. See 2 *Cor.* 5. 21. *Rom.* 3. 23, 25. Yea further Jeſus Chriſt ſuffered not the *tantundem*; ſomething *in lieu or ſtead of* what we ſhould have ſuffered, but *the idem*, the very ſame puniſhment of the Law that was due to us; and therefore continual intereſt in that muſt needs render at all times diſobliged or pardoned, Gen. 2. 17. *In the day thou eateſt* [*dying thou ſhalt die.*] *Death* then was the utmoſt *penalty* that was exacted; *nothing more was required* of us by the Law of works, *and nothing leſs was ſuffered* by Jeſus Chriſt in our ſtead. Heb. 2. 9. *That he by the grace of God ſhould taſt* [*death*] *for every man.*

The very thing that was *threatned*, was undergone by him for us. As to *the eternity* of the death and ſuch circumſtances that we are liable to, theſe ariſe from the incapacity of our perſons, that cannot bear infinite ſufferings in a ſhort time, as Je-

ſus Chriſt did for us; or as Mr. B. obſerveth, that *deſpair and death in ſin proceed not from the threatning in it ſelf conſidered, but from the condition and diſpoſition of the perſons, upon whom the execution of the curſe falls: puniſhment properly is ſatisfaction for injury done, but ſin is a continuing of the injury.* See *Chriſt in Travel*, pag. 71.

Gal. 3. 13. *Made a curſe for us*; the very thing, yea *all that the Law threatned* was the *curſe*, and Jeſus Chriſt did not undergo ſomething in the room of it, but the *very curſe of the ſame Law*, that we were under, and therefore *the idem*.

Jeſus Chriſt having undertaken the office of a great high Prieſt, Iſai. 53. 6. *The Lord hath laid on him the iniquity of us all*; I cannot underſtand how *iniquity it ſelf* could be tranſacted upon the Lord Jeſus; it is a *non ens*, a privation of good, if it could paſs from one ſubject to another, yet it could not fall upon any without the pollution of the ſubject where it reſteth; for it is *altogether evil*; any thing ſhort of this is not ſin; *deny pollution and you deny ſin it ſelf* to be upon any ſubject. Jeſus Chriſt was ſo infinitely pure as he could not ſuffer the leaſt tincture of defilement; therefore by [*iniquity*] muſt be underſtood *the guilt of ſin, or its obli-*

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gation to puniſhment; not *a tantundem*, that had not indeed been *our iniquity*; but it was our very guilt, whatſoever the Lord threatned againſt us, and might exact from us on the account of our ſin, it is expreſſed by his being *wounded for our tranſgreſſion*, verſ. 5. *by his being made an offering for ſin*, verſ. 10. *by his bearing iniquity*, verſ. 11. whatſoever burthen therefore was to be undergone, or man was liable to bear for his iniquity, this was laid upon Jeſus Chriſt, and that by the Fathers hand [*the Lord*] laid it there; O what grace was here to us! it was the Lord that was offended, provoked, diſhonoured, by ſin, and yet how deſirous was he that we ſhould be diſcharged from it, in that he would with his own hand lay it upon his beloved Son Jeſus Chriſt: And it is the iniquity [*of us*] all; it was not at an uncertainty, the perſons were determined, by tale, by number, by name, in whoſe ſtead he underwent all this. He was wounded for [*our*] *tranſgreſſions*, *and bruiſed for* [*our*] *ſin*, *and the chaſtiſement of* [*our*] *peace was upon him*, verſ. 5. 6. 2 Cor. 5. 21.

Now, ſeeing Jeſus Chriſt underwent *the idem*, the very ſame penalty that was threatned by the Law, and for the very perſons,

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and believers are always interested therein; hence they cannot one minute of time be unpardoned.

2. *Believers are at all times actually interested in the general acquittance obtained by Jesus Christ, and therefore are not without the actual pardon of particular sins one moment after the commission of them; for that acquittance is our general pardon.*

As he was *charged* with our sin, so he was *discharged* by the father from it. Isai. 50. 8. *He is near that justifieth me*, &c. It is spoken of Jesus Christ as appeareth, *vers.* 6. He had justification not for himself (he needed none) but for us, our sin or guilt being laid upon him, and all demands of Divine justice being fully answered, *he was justified, obtained a general acquittance for the whole body of his seed*, hence it is not only said he was delivered for our offences, *Rom.* 4. 25. *i. e.* suffered death, the wages due to us for sin, but also [*was raised again for our justification.*] If he had not made full satisfaction for us, *death* would have held him still; in that it could not hold him any longer, this argueth that it had no Dominion over him, but he had a compleat victory over that last enemy, and his resurrection was his general acquittance for all the Elect,

and

and thus it was *for their juſtification.* Believers have a ground to ſay as Rom. 8. 34. *It is Chriſt that died, yea rather that is riſen again.* They have then not only a continual intereſt in *his death*, but alſo *in his reſurrection*, and they are put upon triumphing *in faith* on this account, verſ. 33. *Who ſhall lay any thing to the charge of Gods Elect? it is God that juſtifieth*, &c. It is the *ſtanding priviledge* of all that are in *a juſtified ſtate*, that nothing can be juſtly laid to their charge, and therefore *none of their ſins* are one moment *actually unpardoned as to Law guilt*, for then they might be laid to their charge, Coloſ. 2. 12, 13. *Quickned together with him*; He ſtood as *a common perſon and virtually his ſeed* might be ſaid *to die and riſe at the death and reſurrection of Chriſt himſelf in their room and ſtead*; but ſome actual ſharing with him is here intended, for he ſaith [*you are riſen with him, through the faith of the operation of God*] this priviledge is not injoyed till they attain a work of faith with power, and then the whole advantage *of his reſurrection* becometh theirs, in Jeſus Chriſt they have a general acquittance and diſcharge. Believers *are riſen with him*, it is reckoned unto them as if *they had died and*

and risen again in their own persons: neither is this suspended until daily acts of Faith (although these are not to be neglected) but it is at *their first conversion, at their first Faith and recovery*, out of a spiritually dead condition [*you being dead in your sins, hath he quickened together with him*]. That *general Justification* at his rising, becometh theirs *at first believing*, which will secure *from all Law guilt*, that it will seize upon them no more, as it followeth [*having forgiven you*] not only [*some*] but [*all*] *trespasses*: they have then in their rising with Jesus Christ, a general discharge in hand, not only *for sins past and present actually*, but for [*all*] *even those to come virtually*; this general pardon will be *ever ready*; that as soon as there is *an actual commission of particular sins*, by that they will be *immediately disobliged from them*. The *actual pardon* will be as early as *the actuality* of the sin, and hence he speaketh, as if all were *actually forgiven* already.

3. *Believers are alwaies under Justification unto life*, and therefore *cannot at any time be actually under the obligation of the Law unto Eternal death*: It is nothing less than *a sentence of death and condemnation, a dreadful Curse that the Law denounceth against*

againſt ſinners, Gen. 2. 17. Gal. 3. 10. *Curſed is every one that continueth not in all*, &c. So that if Believers were one day or moment laid under *the obligation of the Law* by new acts of ſin, then ſo long they muſt *be unjuſtified again*, there muſt be an intermiſſion *of their Juſtification*; For, *condemnation* is oppoſed to, and utterly inconſiſtent with *preſent Juſtification*, Rom. 5. 16, 18. Rom. 8. 33, 34.

Whereas it is expreſly ſaid, *Rom.* 8. 1. *There is no condemnation to them which are in Chriſt Jeſus*. There is not a bare *ſuſpenſion of the Curſe*, but they are differenced in reſpect of *their ſtate* from others which are out of Chriſt; after union with him, yea after the fulleſt pardon, yet every ſin deſerveth condemnation; *pardon* doth not remove *the deſert* of ſin, but *the legal obligation* (which is *to condemnation*) that is taken off, *verſ.* 33, 34. *Joh.* 5. 24. *He that believeth hath everlaſting Life*, [*and ſhall not come into condemnation*]. By daily pardons there is a continuation of a perſons Juſtification, and ſome Faith he hath, but although the new acts of Faith may not alwaies be put forth the ſame moment that he ſinneth, yet he is ſecured from condemnation, even at firſt believing or paſſing from Death to Life.

The ſame might be evinced from the declared freedom *from the Law and its Curſe*, Rom. 6. 14. Gal. 3. 10, 13. *As many as are of the works of the Law are under the Curſe*; this ſtrongly implieth that others, *viz. Believers are not under the Curſe*, ſo *ver.* 13.

And though *materially* the affli ctions of the Elect before converſion be the ſame with others *under the Curſe*, yet the leaſt Atome of that doth not *formally* light upon them; For, Jeſus Chriſt underwent the whole of it on their behalf. They were *ſententially* by the Law *under the Curſe* before believing, but *not executively* then, much leſs after, being united to Jeſus Chriſt.

4. *Believers are continually under the New Covenant*, and therefore *the very inſtant wherein their ſins are committed they are remitted*; *or the perſons are diſobliged from the Law Curſe, and ſo actually pardoned*; For, unto this, there is requiſite, only intereſt in *the ſatisfaction* of Jeſus Chriſt (which they have in union with him) and the Lords declaring their diſcharge thereupon, and this is *by the New Teſtament*, which was *eſtabliſhed by his blood for the remiſſion of ſins*, Matth. 26. 28. *All pardoning mercy* is treaſured up there; this is the very *act of Pardon*. Be-

Believers are alwaies within the New Covenant, and therefore have *an actual right* to the pardon of all ſins not only paſt and preſent, but alſo to come; they have it beforehand in the Promiſe, though not actually in poſſeſſion; they have a ground of claiming after pardons, may urge the faithfulneſs of God in his promiſe for the affording of them; alſo the inſtant wherein their ſin is committed, *the New Teſtament declareth it remitted*, for that is *a ſtanding pardon*, ever ſpeaking on this wiſe to all under it [*your ſins and iniquities will I remember no more*] Jer. 31. 31, 34. Heb 8. 12. ſo as they cannot be under the Laws obligation to puniſhment any more. Believers are under the Promiſe of *a New Heart, and writing the Law there*, which aſſureth that they ſhall further repent, believe, *&c.* Yet ſuch ſpiritual frames may not immediately be afforded, ſeeing theſe are *gradually* attained by *a real change*: but *remiſſion of ſin* is *a relative change*, made in *an inſtant* by the Promiſe upon all under it when they want it.

And here let it be obſerved, that pardon or forgiveneſs of ſin, is *a Divine grant by the Law of Grace the New Covenant*, that is his *act of Oblivion*, Heb. 8. 12. Heb. 10. 16, 17. Rom. 11. 27. On which account

account we read of [*the Law*] *of Works*, and [*the Law*] *of Faith*, Rom. 3. 27. and this latter in reference to Justification and remission of sin. As, *present condemnation is by a Law*, even by the *Divine Law of Works*, that passeth Sentence upon sinners; the seed of the first *Adam* who are under it, the very *instant of their sinning*, whether they be aware of it or not: So answerably, *present Justification and remission of sin*, *is by the Law of Grace the New Covenant*, that passeth *a Sentence* upon all the seed of Jesus Christ the second *Adam* who are under it, *the very instant of their sinning*, when often at the very time they do not discern it. And as among men, one may have his offences pardoned by an Act of Oblivion which he is under, though no accusation be drawn up against him to put his case upon tryal before a Judge, that may come afterward: thus it is *not by a judicial Act*, by an Act of God *as a Judge*, but *as a Law-giver* that he giveth present *Justification and Pardons*, they are the *Sentence of his Law the New Testament*, which Believers are alwaies under; accusations from Satan or their own Consciences may come afterward, and a tryal before the Judge in the great day.

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The not underſtanding this, hath run into many miſtakes; ſome aſſerting Juſtification to be from Eternity; whereas they might eaſily underſtand that the Elect may, yea muſt be under *a Sentence of the Law of Works* (without the leaſt execution of the Curſe upon them by the Lord as a Judge) *till by coming under the Sentence of another Law, even the New Teſtament they be diſcharged from it.*

Others talk of *pleading to a charge, and upon a plea being diſcharged as their Juſtification*; whereas that is only the Sentence of *one Law*, declaring a diſcharge *from the Sentence or Curſe of another Law*, upon their intereſt in *the righteouſneſs* of Jeſus Chriſt by union with him. The Lord is not dealing as a Judge there; often the Lord is mentioning *Judgement* as a future thing; *Paul* reaſoned [*of Judgement to come*] Act. 24. 25. Matth. 11. 22, 24. and 12. 36. 2 Pet. 2. 9. Joh. 12. 47, 48. *The Word will judge you at the laſt day.*

The preſent work of Jeſus Chriſt, is *not to judge* the World, but to ſave it. Now he cometh in a diſpenſation full of Grace, with intreaties and beſeechings that he may win over Souls to a ſubjection unto the Law of Faith, which is a miniſtration

niſtration of *righteouſneſs and Life* exceedingly glorious, 2 *Cor.* 3.

But he will deal in another way, when he cometh forth *as a Judge*, then he will come cloathed with terrour, and we muſt all appear before his judgement Seat, 2 *Cor.* 5. 10. When the times of refreſhing ſhall come, then will *their ſins be blotted out*, Act. 3. 19. Not as if they wanted *a compleat pardon* till the day of Judgement. They are now as fully *and perfectly juſtified and pardoned*, as they *were condemned*. It was by *a Law* againſt them that they were under *condemnation*, and ſo it is *by a Law grant*, viz. *the New Covenant*, that they *are juſtified and have the remiſſion of ſin*. Some call it *a ſentential Juſtification*; there will be a repetition of its Sentence, ſo as they will be *judicially acquitted* before all the World in the great day. In *what Court* or *by what Judge* are any ſo *pardoned here?* If the *Bar* or *Tribunal* of this Judgement be *a mans own Conſcience*, that can hardly paſs Sentence without diſcerning and knowing it ſelf within *the New Covenant*, and pleading that againſt the accuſation of Satan; whereas a Soul may have *the righteouſneſs of Jeſus Chriſt, and juſtifying Faith* before he knoweth it, or be able to diſcern it, and therefore Juſtification and Par-

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don may be before any judicial act of Conſcience.

Object. *If Believers be not actually under the obligation to puniſhment (which is guilt) then asking the removal of it, or praying for daily pardon of ſin is unneceſſary. Yea, if they be not obliged, they cannot be diſobliged, and ſo not pardoned; therefore it ſeemeth that the Curſe of the Law muſt be in force againſt them for ſome ſpace before the new Pardon cometh.*

Anſw. 1. *Believers in their daily pardons are declared to be diſcharged from the very obligation and Curſe of the Law it ſelf, but not from a perſonal obligation to it.* There is *an obligation to puniſhment* reſiding in *the Law*, but it doth *not actually paſs upon the perſons* of Believers one moment.

It muſt be remembred that preſent pardon is *not a judicial act*, but it is a Sentence of *a Law of Grace*, which declareth all under it to be diſcharged from the *penalty* of another *Law*.

Obſerve, when a violated Law hath already paſſed Sentence upon an offender, an act of *pardon* coming afterward in force to him, there it *diſſolveth or taketh off an obligation to puniſhment* which is already paſſed upon the perſon, and this is the caſe of the Elect at firſt converſion.

But where an Act or Law of Pardon is in force to any persons and reacheth to offences yet to come, or not yet committed, there the obligation to the penalty never passeth one moment upon the persons, and yet they have as much forgiven (even the whole penalty of the Law) as the other, and more Grace in it; For, it preventeth the passing of the Sentence upon them.

Now, this is the case, *Believers are alwaies under the New Covenant*, which is *a Divine Act of Pardon*; this Law is in force to them before their Commission of new acts of sin, and declareth their discharge from the penalty of the Law of Works, that the instant wherein the sins are committed, they are remitted thereby.

The commanding Law is not repealed (for then they were no offences) but yet the Curse of it resteth not upon their persons one moment, 1 *Joh.* 2. 2, 3. *If any one sin, we have an Advocate with the Father Jesus Christ the righteous, and he is a propitiation for our sins.*

1. Pardons afforded to sinners are from Jesus Christ *as an offering Priest, making satisfaction for sin*; but if one of those who have fellowship with God, if Believers sin

ſin, their ſuccour and relief is alſo by *the ſtanding Advocateſhip* of Jeſus Chriſt. Now, *an Advocate, or Atturney* pleadeth *a Law in force*, whereby his Client is diſcharged; ſo Jeſus Chriſt pleadeth, Believers being already under the New Teſtament, whereby they have a right unto indempnity; that though the Curſing Law remaineth in force ſtill to unbelievers, yet this new Act of Grace granteth a pardon to the Saints for all tranſgreſſions committed againſt it.

2. *It is yet unqueſtionably the duty of Believers to be daily praying for pardoning mercy:* Thoſe who are taught to cry unto God [*Our Father*] Luk. 11. 2. yet are to ſay, *ver.* 4. *Forgive us our ſins.* Thoſe then which have the Spirit of Adoption, yet are to be praying daily for *the pardon of Sin.* There is *reatus ſimplex* as well as *reatus redundans in perſonam*; though Believers are not to confeſs themſelves to be perſonally (*i. e.* in their perſons,) to be under the obligation or Curſe of the Law (there is cauſe for higheſt thankful acknowledgement of Grace in their freedom from that) yet there is room for the deepeſt acknowledgement of their own ſin and guiltineſs *in deſerving* of it, and here is enough for their *humiliation:* though the

perſon by Grace is *acquitted or pardoned*, yet there is *a dueneſs* of ſuch a penalty to ſuch an offence according to the Divine Law: and this may be owned even under the cleareſt evidences of pardon; for that doth not remove the deſert of ſin, but freeth from what is deſerved thereby.

Yea, there is a great deal of work for Faith in Prayer, upon this account.

Believers are to pray for the continuation of the Pardon, which they do already injoy, and for the remiſſion of thoſe ſins which ſhall hereafter be committed by them. The *New Covenant* containeth in it a Promiſe of *future pardons*, and therefore Faith may act upon the Lord in it, and that although they know they ſhall be forgiven. The Promiſe-aſſurance of a mercy doth not exempt us from praying for it. Jeſus Chriſt had aſſurance that he ſhould be glorified and yet he prayeth, *Joh.* 17. 5. *Father glorifie thou me*: he knew that he ſhould be kept and yet he prayeth for it, *ver.* 11. *David* had an abſolute Promiſe of eſtabliſhing his Houſe and Kingdom for ever, 2 *Sam.* 7. 14, 15. 16. and yet he the rather prayeth for it; and upon that ground, even the Promiſe of it.

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So we may ask future Pardons, though we certainly know we ſhall have them.

Alſo we are to ask clearer manifeſtations of our intereſt in pardoning mercy.

But further, Believers in praying for pardon of Sin, are

1. *To ask a freſh application of the blood of Jeſus Chriſt in the promiſe of pardon:* he is ſaid to be to that very end *a propitiation* through Faith in his blood, *Rom.* 3. 25. not only is *a manifeſtation of pardon* to be ſought after, but *Faith* is to be exerciſed in *an application of the blood of Jeſus Chriſt*, as that which hath purchaſed and procured *the pardon*; that is to be eyed as the price of Redemption, as that which ratifieth the New Teſtament *for the remiſſion of ſins*, Mat. 26. 28. it is *that blood which cleanſeth* thoſe that have fellowſhip with God *from all Sin*, 1 Joh. 1. 3, 7, 9. *He is faithful and juſt to forgive us our ſins.*

It muſt be by a Word or Promiſe that the faithfulneſs of God is ingaged this way, and it is the work of Faith to own that, and the Grace of God that ſhineth forth therein, *Act.* 10. 43. *Whoſoever believeth on him ſhall receive the remiſſion of ſins.* The Lords *giving* it is in order of nature firſt, but to be followed with mens *receiving* it through Faith. Gods act of

pardon diſobliging Believers, the inſtant of their ſinning, is to be anſwered with *a renewed act of Faith applying this to themſelves*, ſetting their Seal to what God hath done, yea *renewed acts of Repentance* alſo are to follow. Under the Old Covenant *it was not poſſible, that the blood of Bulls and Goats ſhould take away ſins*, Heb. 10. 4. but *the New Teſtament is better*, for therein through the bleſſed *Mediatour* believers obtain *real remiſſion*, Heb. 9. 15.

2. *To ask impunity, or immunity and freedom from the execution of the Curſe, and from other tokens of Divine diſpleaſure*: if they know they ſhall have it, yet they are to ask it, as I before evidenced. Though Believers know that God is a Father, and that the *Eternal Curſe* will *never ſeize* upon them, yet they are *to pray* for a freedom from it, and the rather be incouraged and provoked to it, becauſe the Lord hath promiſed it.

Although by the New Covenant Juſtification is continued, yet by groſs acts of ſin the Lord may be provoked ſo as many ſweet effects of their being juſtified may be ſuſpended. *David* who was in a ſtate of Grace, when he had notoriouſly ſinned, before renewed *acts of Faith and Repentance*, before *confeſſing his ſin, his bones waxed*

waxed old through his roaring all the day long, Pſal. 32. 3, 4. *Day and Night the hand of God was heavy upon him.* By this it is evident, that although, at the inſtant of ſinning, Believers are declared *really* diſobliged from the Eternal Curſe of the Law, yet they may not be *ſenſibly* freed from that, nor from temporal evils till afterward. They are exempted from *vindictive Juſtice*, in order to the making *ſatisfaction* for ſin, but not from *paternal corrective diſpenſations* to the humbling for and deterring from ſin, *Pſal.* 51. 2, 7. *Waſh me throughly from my ſin*, &c. *Purge me with Hyſſop*, &c. He was deeply ſenſible of his pollution, defilement and uncleanneſs by reaſon of iniquity, maketh confeſſion, and ſeeketh the removal of it, *Ver.* 4. *That he might juſtifie God*, whom he had greatly diſhonoured, and give glory to him by acknowledging his righteouſneſs in all his judgements; he cryeth out, *Ver.* 9. *Hide thy face from my ſins*, they were not only ever before him, but ſeemed to be ſo before the Lord alſo; as if he were alwaies looking on them: though he had not loſt *his Salvation*, yet he wanted much of *the joy of it*, ver. 11, 12. *Nathan* told him God had *pardoned him his ſin*, (2 Sam. 12. 13, 14.) only ſome tokens

of

of Divine displeasure must be expected; and I think he Penned this Penitential *Psalm* after, for the title sheweth that this confession was directed to the chief Musician; it was for the use of the *Temple*; he had confessed privately before to *Nathan*, now he doth it more publickly, after he had told him of pardon and also of judgements, *ver.* 4.

So that after Souls are *really disobliged and have pardon it self*, yet they may want the sense of it, till there be a fresh application of the blood of Jesus Christ, by the Spirit to them, so as they may cry out for it, as he, *ver.* 9. *Blot out all my iniquities.* There may be inward cloudings and darkness, sin and guilt may lie heavy upon the Conscience, there may be throbbing there, and a dreadful sense of it, which may be enough to deterr from sin. He will *visit transgressions with a Rod*, though *his loving kindness he will not utterly take from them*, Psal. 89. 32, 33. And who is willing to see the *frowning face of God a tender Father*, and to have such smart rebukes not only by outward corporal afflictions, but by the withdrawing the light of his countenance, which is better than Life?

The *Old Covenant* did not purge *the Conscience*, but the New is *a better Testament*; for

for having mentioned *the remiſſion of ſins* afforded thereby, *Heb.* 10. 16, 17. he addeth, *let us draw near with a true heart in full aſſurance of Faith* [*having our hearts ſprinkled from an evil Conſcience*] ſo *Heb.* 9. 15. In the way of a freſh exerciſe of Faith they may have freedom not only from other *fatherly corrections*, but from thoſe *accuſations of an evil Conſcience* which are the uſual fruits of hainous ſins, till renewed acts of Faith and Repentance.

5. *The New Covenant raiſeth a choice Spirit of filial Love, and ſo is better than the Old, which leaveth under a Spirit of ſervile fear:* the *New* being made up all of Promiſes, muſt needs have a tendency to raiſe into the ſweeteſt Spirit, *Rom.* 8. 15. *For, ye have not received the Spirit of bondage again to fear, but ye have received the Spirit of Adoption whereby we cry Abba Father.* There is an excellency in the *Evangelical Spirit* then above the other. I underſtand that Text of different ſtates of the Church, or People of God; ſeeing in the former and following Chapters, he evidently ſpeaketh of Believers freedom from the Law by the Lord Jeſus, and the particle [*again*] doth intimate, that once they were under that fearing Spirit, *viz.* under the Old *Moſaick* diſpenſation, but

but now in the times of the New Testament, were freed from it. Some by the Spirit of bondage understand operations of the Spirit, in fear and terrour in order to conversion. I cannot find, that he is treating of that, and it is more suitable to understand it of the state under the Old Testament, and the rather because it is brought in as a proof of their Sonship, as the particle [*for*] doth intimate; it was therefore no desirable frame to be sought after, but a misery to be under it, and a mercy to be freed from it. The Old Covenant carried with it more of the [*Spirit of a Servant*] as the word signifieth, and although serving the Lord chiefly or only for reward savoureth of *a legal Spirit*, and is one difference between the Spirit of a Servant, and the Spirit of a Son, yet here *another difference* is aimed at, for it is said, ye have not received it [*again to fear*]. The *Sinai* Covenant put them on to duty *by dreadful threatnings, presented Curses* before them (and that not actually undergone for them by Jesus Christ) as Arguments or inforcements thereunto, which terrifieth and filleth with such *fear* as is found *in Servants* by the *severe threatning* of their *Masters*; *Israel* was filled with fear and astonishment at the first promulgation of the Law. And whether

whether this was the proper effect of the *Sinai* Law, to work into ſervile fear and bondage, ſo as to make that *duty* then, which now is not ſo, and whether it were the approved effect of it in that day or not, yet it intimateth, that through the frailty of ſinful man, this would certainly be the iſſue of it, and was even unavoidable; hearing the Law from the mouth of an all-powerful God as a conſuming fire; and there was not enough in thoſe *conditional promiſes* to free from this ſervile fear, and ſo it left them under it; and *comparatively* with the *New Covenant*, which hath more *Evangelical inforcements* unto duty by Grace, and the free Promiſe. The *Sinai* Law hath a tendency to work into the fear of a Servant, towards his Maſter, and ſo (as the Apoſtle ſaith) gendreth to bondage, rather than to the fear or love of a Son, which is the iſſue of Goſpel Revelations.

Chriſtians now are to act upon more *Evangelical* accounts, from more Love, yea and more Faith, having received the Spirit of Adoption, whereby we cry Abba Father; it is by this believing Spirit that Souls have liberty of acceſs to God with that freedom that Children uſe to have in going to a tender Father. The *fearing*

Spirit

Spirit kept them at a diſtance from the Lord like a Servant, that durſt not come near an auſtere Maſter, but by this they may with a holy boldneſs and firm aſſurance repair to him, *and cry Abba Father.*

This will appear more clearly, if we compare it with that parallel place, *Gal.* 4. 1, 2, &c. *The Heir ſo long as he is a Child differeth nothing from a Servant*, &c. *Even ſo we when we were Children were in bondage, under the Elements of the World*, &c.

Here, the ſtate under the *Old* Sinai *Covenant* plainly is expreſſed by *bondage*, not abſolutely that of *bondſlaves*, they were not in pure ſlavery, nor ſo in the condition of Servants; but *as under Tutors and Governours, and in a ſtate of ſubjection*, that they differed little in outward appearance to themſelves or others from *Servants*, they ſeemed to have more of that Spirit (being acted by fear) than of the Spirit of Sons: but ſince the diſpenſation of the New Covenant, they are freed from the *ſervile ſtate*, redeemed by Jeſus Chriſt, from the *rigour of the Law*, and have much of the Spirit of Adoption, *ver.* 5, 6. there is ſuch an alteration for the better, as if their *Sonſhip* now began, *ver.* 7. that is

com-

comparatively with the other; therefore Christians now are to act in a different way from what they did of Old; more in a free Spirit of Adoption: thus *bondage and freedom* are opposed, *ver.* 24, 25, 26, 31. not as taken for *simple slavery*, but for a state of *less freedom*, though in the same Family and House, as *Hagar* and *Sarah* were, the one expressly intending the state under the mount *Sinai* Covenant, the other under the Free Promise, so *Gal.* 3. 24. *The Law was our Schoolmaster until Christ*, so it is in the Original, we have not there those words [*to bring us*]. This Text doth not speak of a work of the Law still continuing in order to conversion, before closing with Jesus Christ, for the bringing Souls unto him; but telleth us of the rigorous discipline of the Law of Old to *Israel* the people of God, like *a Schoolmaster* with a Rod compelling to duty, *until Christ*, i. e. until *his Incarnation*, until *his satisfaction*, it speaketh of such a use thereof which is now at an end in Gospel times, as appeareth by the Antithesis, *ver.* 25. *but after faith is come* we are *no longer under a Schoolmaster*, &c. that is, after Christ the object of Faith is come in the flesh, and hath satisfied the Law, hath purchased Redemption for us, now we are no longer under

der the menaces and severities of the Law *as a Schoolmaster*; as Christ is said to be *our hope*, so he is *our faith*, that is, the object of it, the thing believed. That which is held forth here by the *coming of faith*, is expressed *by the coming of the seed*, vers. 19. which is Jesus Christ, and our present freedom from the Law as a *severe Schoolmaster* speaketh the *betterness* of our state, and so of the *New Covenant*.

6. *The New Covenant is established upon spiritual Promises, and so is better than the old* Sinai *Covenant which did run upon temporal promises to* Israel; now I speak of it as an administration to them: all the promises of the *New* are of *a spiritual nature*, that promiseth *to give the Law into the heart, that God will be their God, their sins shall be pardoned*, Heb. 8. these *spirituals* are firstly promised, and *temporal things* are comprised in these; godliness hath the promise of this life, but spirituals are mentioned here, that we might be taken up mostly with spiritual injoyments, *grace*, *peace*, *communion with God*, &c. I have wondred why the *New* should be made up of such promises, as if only real Christians could be interested therein, but I consider he speaketh of it not to exclude all from *visible* interest, which elsewhere is wit-

witneſſed to (*Act.* 8. 12.) even when the *real* was wanted; but in oppoſition to the old to diſcover how theſe promiſes are better than thoſe of the Old Covenant, which run upon *temporal things* to *Iſrael*, as long Life, the Land of *Canaan*, &c. *Deut.* 5. & 11. *Levit.* 26. theſe were moſt obvious there, and better things repreſented by theſe; whereas the New putteth on to duty rather by ſpiritual promiſes and bleſſings than by temporal, and ſo is a better Covenant.

7. *The New Covenant it ſelf uſhereth in ſpiritual bleſſings and in a more immediate way than under the* Sinai *Covenant, and ſo is eſtabliſhed on better promiſes:* the more *immediate* mercies of God *the better*; the more new pure, and freſh from the fountain of Divine Love. *Immediate viſions* of God in Heaven, will render them ſurpaſſingly excellent; and in this world, thoſe that are not without all means, but comparatively immediate, are the beſt mercies, as the more immediate judgements are the worſt of theſe.

The Old Covenant did not it ſelf diſpenſe out ſpiritual and eternal bleſſings, but provoked to have recourſe unto the *Abrahamatical Covenant* for theſe, they muſt fetch a greater compaſs in travelling

to thoſe injoyments than under the New; they muſt look from the Old for remiſſion of ſin (which was typified there) and ſo for ſuch other mercies, unto the free promiſe. In the New Covenant mercies are abſolutely promiſed, *Heb.* 8. and therefore the application of them is more immediate than under the Old; they may forthwith by an eye of faith look to Jeſus Chriſt for a fruition of them; there is not ſuch a vail of typical inſtitutions to intervene, that is a better way to the obtainment of thoſe bleſſings, *John* 1. 17.

Yea the diſpenſation is alſo better, the Apoſtle ſaith, Heb. 1. 1, 2. *That God in the laſt days hath ſpoken to us by his Son.* This is the excellency of Goſpel diſcoveries above viſions, dreams, and ſuch like afforded in old teſtament times, that now Jeſus Chriſt himſelf ſpeaketh to us with his own mouth, we have more *immediate manifeſtations*, and on that account there is infinite danger in non-attendance to what is ſpoken. *Heb.* 12. 25. As the Goſpel is more extenſive, it reacheth not to Jews only, but to Gentiles alſo, as equal ſharers in the bleſſings by faith, the partition-wall being broken down. *Eph.* 1. 12, 14. *Rom.* 3. 22.

So there is a more open door of acceſs to God

God, *Heb.* 9. 8. under the old, the way was not yet opened into the holieſt; which implieth, that ſince, the way is open, there is a greater freedom (*Eph.* 2. 18. *Heb.* 10. 19, 22.) and better incouragements, the price is already paid, and now Chriſtians aſk mercy as already purchaſed. Of old the people muſt not come near unto the Holieſt, but only the Prieſts, now believers are become Prieſts unto God (*Rev.* 1.) and may have more immediate converſes with him than before; all which argueth this to be a better Covenant.

8. *The New Covenant is full of efficacy, and ſo is better than the Old:* in the New all is undertaken by an omnipotent God, *Heb.* 8. 10, 11, 12. and therefore whatever difficulty or oppoſition lieth in the way, yet this word of power is enough towards the accompliſhment of it: whereas in the Old Covenant much is required of *Iſrael*, but no ſuch abſolute promiſes aſſuring effectually of their accompliſhment; there is ſuch a difference between the Old and the New as between *the letter and the ſpirit*, 2 Cor. 3. 6. The Miniſters of the New Teſtament are not of the letter but of the ſpirit [*for the letter killeth, the ſpirit giveth life.*] The Lord not only uttered the Law by lively voice, but did write

it with his own fingers in thoſe laſting monuments, tables of ſtone; and the *Jew* grofly miſtaking did too much take up in *the letter, in external literal obedience*, the chief efficacy and impreſſion they felt there by was in the threatning part [*the letter killeth*] the Divine *curſe* was a killing thing, ſtruck into the fear of death: but the *New* hath more efficacious viviſying operations, verſ. 6. 8. *the ſpirit giveth life* and ſo that is *a miniſtration* tranſcendantly glorious, that is a powerful means for recovering the heart out of the greateſt ſpiritual *deadneſs*, *indiſpoſition*, *diſconſolation* it is full of *quickning*, *life-giving influences*; abundance of the ſpirit in the gifts and graces of it may be found there, and ſo it is a better Covenant.

Laſtly, *The New Covenant is more durable and laſting, not liable to ſuch violations as the Old, and ſo is a better Covenant*: the Lord in promiſing to make a New Covenant addeth, Jer. 31. 32. *Not according to the Covenant made with their Fathers*, &c. *which Covenant they brake*, &c. So Jer. 11. 4, 6, 10. Heb. 8. 9. *yea the Old Covenant* it ſelf is ſaid to be *vaniſhing*, verſ. 13. which importeth, that this is a grand *difference* between them; that the *New* ſhould not be ſubject to be *broken* as the

Old

Old was. If thoſe that are only *externally and by viſible profeſſion* within the *New* may *totally*, and others who are *internally and really* in it, may *partially* break it, yet *not totally* ſo as to caſt themſelves altogether out of it, nor *comparatively* with thoſe within the Old. The *vital principles and impreſſions of divine love* in Goſpel times ſhall be ſo ſtrong, and the Divine Law imprinted and ingraven in ſuch lively characters upon the hearts of men as ſhall wonderfully ſecure thoſe that are really in the New, from the violation of it, far above the other, and unſteadineſs of ſpirit or want of eſtabliſhment is an argument that ſouls have but a ſlender participation of its bleſſings; and the *New* ſhall never be antiquated, there is none to ſucceed that, both the Mediator and the priviledges of it are eternal, the *blood* of Chriſt is the *blood* of *the everlaſting Covenant*, Heb. 13. 20, 21. and therefore it is *a better Covenant than the Old.*

CHAP. XI.

Of the time of first coming into Covenant.

IT may be asked, *When is it that any are actually and personally interested in the Spiritual benefits, or blessings of the New and better Covenant?*

It is not *a virtual but an actual interest* that is here inquired after; and, not when they were *representatively* in Covenant in their *common person*, but when *personally* by an application of its blessings to their own persons?

And indeed the *New Covenant* is for *application*, and is the summ of all that is to be applyed, though it be not the whole Covenant of Grace, which taketh in all Articles between God the Father, and Jesus Christ the Son, in order to our restoration.

And it is to be noted, That some are *visibly*, others are *really* under the *Covenant.*

Some who are branches *in Jesus Christ*, yet may be *broken off*, Joh. 15. 2, 6. Rom. 11. and

and therefore were but *visibly* in him. Some are *sanctified with the blood of the Covenant*, and yet afterward may *count it an unholy thing*, Heb. 10. 23. and so are but *visibly* under it, by an *outward separation to, or profession of* the name and Faith *of Jesus Christ*, so as to partake of common priviledges belonging to its *external dispensation*: persons thus *in Covenant* and under *the sign* of it, may be in *a perishing condition still*, Act. 8. 13, 23. *Outward profession* of Faith is not that which *entituleth* to the external administrations of it, but only is a *character or mark* of persons fit for them, as shewing a visible interest in the Promise by a possession [*of the things promised*]; and *their Seed* have as sure *a mark* of their being *visibly* under [*the Promise*], by the Lords declaring them interested therein with their Parents, *Gen.* 17. 7, 9. *Act.* 2. 38. and this not by the *Old Covenant* (as some would have it) which is disanulled, but by that with *Abraham*, which is yet in force, *Gal.* 3. 17.

And besides, the same that are *the subjects* of the New Covenant, were *the subjects* of the Old, even *the house of Israel and Judah*, Jer. 31. 31, 32. Heb. 8.

As *the Faith of* Abraham was to be exercised in the Promise (which was made

to him) for *his Seed*; ſo may other Parents Faith be acting for theirs. It's true all of them may not be ſaved, the ſame is to be ſaid of adult Profeſſours, and therefore the Promiſe unto either (as to real intereſt) is to be underſtood *indefinitely not univerſally*; even as promiſes attending Family inſtruction, yea and the publick Preaching of the Word: Chriſt is with his *Miniſters* to the end of the World, though all that *hear* be not converted; they are the means uſually bleſſed to ſuch ends.

But there is *a real intereſt* in the *New Covenant*, ſuch as is certainly attended with *Salvation*, when the *ſpecial bleſſing* of it be theirs, *Heb.* 8. 10. 1 *Pet.* 3. 9. 1 *Pet.* 1. 23. this is it that I would chiefly inquire after here, when it is afforded?

Real actual and perſonal intereſt in the New and better Covenant, is afforded unto Souls when they attain unto union with Jeſus Chriſt, and the gift of Faith, not one moment of time before.

Abſtractedly from Chriſt or till in him, not one Promiſe is thine; For, *all the Promiſes of God* [*in him*] *are yea, and* [*in him*] Amen, 2 *Cor.* 1. 20. *Epheſ.* 3. 6. all made, treaſured up, and fulfilled or accompliſhed in him; if Chriſtleſs, then Promiſeleſs, *Epheſ.* 2. 12. *Rom.* 8. 32.

Jeſus

Jeſus Chriſt is the firſt ſaving gift of God; Chriſt and the Promiſes go together.

There are *ſpecial marks of diſtinction* whereby perſons in Covenant *are differenced from the World*, which agree to none that are *out of Chriſt*, Heb. 9. 15. they are *called ones* that *receive the Promiſe*. *Abraham* that famous *Covenanter* was *not actually* ſo, till the time of his *effectual calling*; from thence the four hundred and thirty years do commence, which give the firſt date to the Covenant or Promiſe, as made with him, *Gen.* 12. *Gal.* 3. 17. not from the day of his Nativity, much leſs from Eternity, although then he was an Elect Veſſel: by becoming Chriſts, men become *Abrahams* Seed and Heirs of Promiſe, *ver.* 9. 14, 26, 29.

So the *New Covenant* runneth to the *Houſe of* Iſrael *and* Judah, *Heb.* 8 13. and none are the *ſpiritual Iſrael* for Life and Salvation till in him, *Rom.* 2. 28, 29. Till then they are ſo far from *a Covenant ſtate*, which is of *Life*, *Peace*, *Mercy*, *Salvation*, Mal. 25. Iſa. 54. 10. and 55. 3. Luk. 1. 71, 72. Rom. 11. 26, 27. That they are declared to be in an oppoſite ſtate, they are at *enmity*, *dead in treſpaſſes and ſins*, and *children of wrath* as well as others, *Epheſ.* 2. 1, 2, 3, 5, 8, 15, 16. *Col.* 1 21.

This

This may appear further, by an enumeration of the principal bleſſings of the New Covenant: it is promiſed there, that he will write his Law in their hearts, and be to them a God, *Heb.* 8. 10. but till in Chriſt, they are *without God in the World*, Epheſ. 2. 12.

The greateſt difficulty is, as to the great priviledge of *Pardon or Remiſſion of ſin*, under which the whole of *Juſtification* is ſignified, *Heb.* 8. 10, 12. *Rom.* 11. 27.

Some think that we are *juſtified from Eternity*, others at *the death of Chriſt*: but *actual perſonal Juſtification* of a ſinner before God, is at his *union with Jeſus Chriſt* and the gift of Faith, not before. For,

1. *None are actually intereſted in the righteouſneſs of Jeſus Chriſt, before union with him and the gift of Faith*: it is he that is *made unto us righteouſneſs*, 1 Cor. 1. 30. 2 Cor. 5. 21. if without Chriſt, then without his righteouſneſs, *Rom.* 5. 18. *By the righteouſneſs of one upon all unto Juſtification of Life*; none therefore ever attain *Juſtification* without a righteouſneſs; For, it conſiſteth in a *Divine declaration of a perſons being righteous*; and if he were not ſo, it were a falſe Sentence, which is incompatible to the true God.

Neither

Neither will a righteouſneſs of his own working out (though by the help of Grace) ſerve for this end of Juſtification, but of that *one* Jeſus Chriſt: hence *ver.* 19. *By the obedience of one, many are made righteous?* As, his ſuffering and death did make *ſatisfaction* for ſin, ſo his obedience is *a righteouſneſs* meriting bleſſings, even Eternal Life, *ver.* 21. and it is called *the righteouſneſs of Faith*, Phil. 3. 9. that being a means for our application of that righteouſneſs which is given, *Rom.* 3. 22, 25, 26. Not that *Faith* is the meritorious, procuring cauſe of our Juſtification; it hath not the ſame cauſality therein, that Jeſus Chriſt hath. No more is required to the releaſe of our *obligation* it ſelf, than what *the Law* (by which we are obliged) doth exact, which is *ſatisfaction* as to Duty and Penalty; the ſolution thereof was by Jeſus Chriſt alone: but more is required partly to make way for this, *viz. a compact or new Covenant* concerning it, without which all ſufferings by another, had been of no advantage to us; partly as a means of application, *viz. Faith*, Rom. 10. 10. *with the heart man believeth unto* (i. e. as a means unto) *righteouſneſs*; and hence Juſtification is often ſaid to be *by Faith*, Rom. 3. 28. Rom. 5. 1. And the Queſtion then,

then, was not how are men manifested and declared in their own Consciences to be justified, but how are they *justified* before God and in his sight? and that is, not before, but by Faith, *Gal.* 3. 11.

The scope of the Apostle, *Rom.* 4. is, to prove that we are *justified by Faith and the righteousness thereof, and not by works of the Law* without cause of glorying, *ver.* 2. from the instances of *Abraham* and *David*, ver. 3. for what saith the Scripture, *Abraham believed God, and it was counted unto him for righteousness*, and *ver.* 6. David *describeth the blessedness of the man unto whom God imputeth righteousness without Works.* And here note, [*Pardon of sin*] is not the whole of *Justification*, there is also necessary unto that end, *a righteousness*; if it were of our own working out, then we were justified and saved by our own works (which the Scripture generally denyeth) this were to confound Justification and Sanctification; as if Jesus Christ only satisfied for the sins and defects of a righteousness which we perform, so as that is accepted unto Life; whereas it is by a righteousness of Faith, which is not of our own working out, but wrought out for us by Jesus Christ. The false Prophets themselves from among the Jews, that

that urged these works of the Law upon the *Romans* and *Galatians*, insisted much upon the ceremonials, which plainly implieth an acknowledgement of sin, and argueth that they did not expect Justification without pardon, but carnally looked for pardon in the way of their own works; and the Apostle in opposition to them excludeth out of Justification, not only works wrought by their own natural power, but even those which were by sanctifying Grace; for the works of *Abraham* and *David* (who were believers) are here excluded.

Some think the righteousness of Jesus Christ, or his active obedience in our stead needless; unless as a part of his satisfaction for sin, because (say they) the Law requireth not of us both suffering and obedience.

I Answer, *The Law as a Covenant of Works, required suffering in satisfaction for sin, and as it belongeth to the Covenant of Grace, so it requireth perfect obedience* (to be fulfilled by Jesus Christ) *as the condition of the Justification and Life of sinners, and new obedience*, (which referreth to sanctification) *is to be performed by Christians as the fruit and effect of their spiritual Life.* Rather it was needless

leſs, that Jeſus Chriſt ſhould fulfill righteouſneſs or yield *active obedience* to the Law as part of a *ſatisfaction* for ſin, when by his *paſſive obedience* he underwent *death*, which was the very ſame and all that the Law threatned againſt the ſinner.

If man had never violated or broken the Covenant of Works, or had never ſinned, then the Law would have required only righteouſneſs of him for Life; the tenour of it being *Do and Live*.

When man had ſinned, then the Law (as a Covenant of Works) required only ſuffering, and *threatned death*, Gen. 2. 17. but ceaſed in its *promiſe of Life*; that immediately became null and void. It is true, the Law as a natural rule of righteouſneſs required ſtill perfect obedience, that was due to God by right of Creation, and his ſinning could not free him from the obligation of it. It promiſed nothing to a ſinner; it would imply a contradiction that it ſhould promiſe Life to him ſtill upon perfect unſinning obedience, when he was already a ſinner under the threatning of Death. Yea, if immediately after *Adams* ſinning, *ſatisfaction* had been made, and he *pardoned*, yet he had been but *in ſtatu quo prius*, in his former ſtate; If the Covenant of Works had been in force again

as

as at the first, he must afterward have yielded perfect obedience, else no promise of Life; and therefore there is no incongruity, in saying, that man sinning, the Law required *satisfaction* for sin, and yet also required *righteousness* unto Life; much more in our case; for there is another Covenant, *viz.* of Grace made with Jesus Christ the second *Adam*, wherein he hath undertaken by suffering to make satisfaction for our sin, without which we could never have been freed from the threatned death, there was no other way to it; the Lord might have refused a substitute, and therefore might (without any shew of injustice) put in what terms he pleased for our restoration unto Life.

If freedom from *threatned death* were obtained, still the Lord might have annihilated us, we had *no promise of Eternal Life*; that in the Covenant of Works being null and void, upon the transgression of the first *Adam*.

Behold therefore, the Lord agreeth to stand to the first terms; the *second Adam* undertaking to do what *the first* should have done, to fulfill the same righteousness, the Lord doth thereupon promise Life again. Thus the Law is drawn into the Covenant of Grace, and requireth the same perfect righte-

righteouſneſs as before, to be fulfilled not by our ſelves for Life, but by Jeſus Chriſt *the ſecond Adam*, as the aforementioned Scriptures do witneſs; which aſſert not only ſuffering, but alſo the righteouſneſs of that one Jeſus Chriſt to be neceſſary unto *Juſtification and Life*, as *Rom.* 5. 18, 19, &c. and hence the *Sinai* Covenant (which he fulfilled) did run in the firſt form of *Do and Live.*

The ground of this miſtake is a falſe ſuppoſition, *viz.* that no more is needful unto Life, but *ſatisfaction for our ſin and diſobedience*; as if Life would naturally follow upon that, which is to ſay, either that we have Life without any *righteouſneſs* (whereas there is no Promiſe of it to *Adam*, or to any ſince, that run that way) or elſe that we have it by *a righteouſneſs* of our own working out, Chriſt ſatisfying for *our ſins* and defects therein, and this is to affirm that we have life ſtill by the Covenant of Works and in the way thereof, which to affirm is very anti-evangelical and unſcriptural; For, there are many Teſtimonies, that unto the pardon of ſin there is needful *a New Covenant*, Heb. 8. 12. and that Life is by that, and the righteouſneſs required to it, wrought out not by our ſelves, but by another for us, even Jeſus Chriſt.

And

And thus the death of Jesus Christ was needful to our freedom from death, although we obeyed in him, or he obeyed in our stead, to merit for us Eternal Life, which is promised thereupon, not now by the Old *Covenant of Works*, but by the *New Covenant of Grace*.

And thus although Christ fulfilled *the Law* for us, so as it is imputed to us, and we *made the righteousness of God in him*, 2 Cor. 5. 21. Yet it doth not follow that we should be freed altogether from the obligation of the Law unto obedience; For, the righteousness of Jesus Christ, his obeying and fulfilling of the Law for us, was as the condition of Life, or that upon which the Lord hath promised Justification unto Life; but we may be (and are) obliged to obedience, not for that, but for other ends; not in the least for our *Justification and title to Life*; but as a part of our Sanctification; and we sin in not obeying, that we may glorifie God by those fruits of our being Spiritually alive. Christs obedience was for one end, ours is for another; as his sufferings were for one end, our afflictions for another, and neither of them unnecessary.

2. *No actual interest in the promises of the New and better Covenant before union*

with Jesus Christ and Faith: Even the Elect of God so long as unconverted and *without Christ* are *without promises*, as I have manifested, *Ephes.* 2. 12. 2 *Cor.* 1. 20. *Gal.* 3. 22. they were not from Eternity the Seed of *Abraham*, ver. 29. he had no Seed so early.

If the sinner himself had satisfied, then it had been no pardon; for he is not pardoned that payeth his whole debt himself; but Jesus Christ interposed, he underwent the Curse, and the New Covenant or Free Promise, is Gods grant or act of Pardon, *Heb.* 8. 11. and 10. *ver.* 16, 17. *This is my Covenant*——*Their sins and iniquities will I remember no more.* Remission of sin then, is a glorious fruit and benefit of the *New Covenant*, not only manifested but conferred thereby. *God justifieth*, Rom. 8. 33. and this is his *pardoning act*. Not Faith it self or any Grace within us, is that which *giveth* the pardon: Faith only *receiveth* the Remission of sins, *Act.* 10. 43. and the Divine gift of it is by an immutable thing, even by the Promise of the *New Covenant*.

And hence, if any Object, *That Jesus Christ as a Surety, had the obligation of the Elect transferred upon him, and made full satisfaction to the Law for them, and so disabled*

obled it for holding them obliged, becauſe they cannot eventually be damned.

It is Anſwered, *As our obligation and condemnation was by the Covenant of Works, ſo our declared freedom from its obligation, and our Juſtification, muſt be by the New Covenant*; that is the way laid out for the giving of it forth. And though our ſin was transferred upon him, and an Act paſſed which rendred it certain, that we ſhould be juſtified (yea and ſanctified too) in due ſeaſon, yet not ſo, as that we were immediately diſobliged, but in the way laid out by Divine appointment for that end.

The *Covenant of Works* being violated, though ſatisfaction muſt be given to that, yet that contained no Promiſe of Life to a ſinner upon anothers undergoing the very penalty threatned therein, and therefore was ſo far from giving *ipſo facto* deliverance, that it would have availed nothing towards it, without *a New Covenant*, becauſe payment by a Surety was a refuſable ſatisfaction; the Lord (without any appearance of injuſtice) might have ſaid, the Soul that hath ſinned it ſhall die. Therefore the Sentence of the Law lyeth againſt us, till by the Covenant of Grace we be diſcharged from it, in the way and

time therein appointed, which is at union with the Lord Jesus.

3. *None are actually and personally the Seed of Jesus Christ as the second* Adam, *before union with him and Faith*; therefore *none are actually and personally justified till then.*

They are only *his Seed*, such as he redeemed that he doth justifie, *Isa.* 53. 10, 11. *Rom.* 3. 24, 25. The *two Adams* are parallel'd, *Rom.* 5. 6. to the end. The day that the first *Adam* sinned, the Law passed a Sentence of Death upon all his Seed, *ver.* 12. *virtually* they all sinned and died there, but *not actually*, till they exist or have a being: and as none are *the Seed* of the *first Adam*, actually under his *sin and condemnation* till they be *naturally* born of him into the world of sinners; so none are *the Seed of Jesus Christ the second* Adam, *actually* under his *righteousness to Justification of Life*, till they be *spiritually* born of him into the World of Saints, *ver.* 16, 18, 19. *Joh.* 1. 12. *Gal.* 3. 16. the *one Seed Christ*, to whom the Promise is made, is not exclusive of infant Seed as to Ordinances; but of an adult Seed, which sought Justification and Eternal Life, by the Works of the Law, thus the one seed is that of Faith, *ver.* 26. *For ye are the Children of God by Faith in Jesus Christ.*

Indeed *Repreſentatively*, we were not only juſtified, but alſo ſanctified and glorified at the Death, Reſurrection, and Aſcenſion of Jeſus Chriſt, *Epheſ.* 2. 5, 6. *He hath quickened us together with Chriſt, and hath raiſed us up together, and made us ſit together in heavenly places in Chriſt Jeſus.* Not that we were the *principal actors* by him, and he meerly our *delegate*; For, then we were *Self-Redeemers*, *Self-Saviours*, it were more properly our act than his; Jeſus Chriſt ſo repreſented us, as he was the *principal actor*, and owner of all ſtill, the Redeeming act was his, not ours, *Gal.* 3. 13. *Revel.* 5. 9. *Gal.* 4. 5. *Rom* 3. 24, 25. the righteouſneſs his, *Rom.* 5. 18, 19 21. It is his *ſubjectively*, he is the Subject of it, *objectively* ours, we the Objects; yea, he ſo repreſented us, as all was federally ours in him, it was agreed that afterward we ſhould have it; all was for us in the Covenant, but we are not actually his Seed one moment of time before Faith, *Rom.* 5. 1.

To ſay therefore, that we are *juſtified*, not *in our perſons*, but *to our perſons in Chriſt*; is to grant what is deſired: For, men cannot be *actually juſtified* but in their own *Perſons*, and that cannot be till they actually exiſt and have perſonality: and

ſeeing, after their Nativity, their perſons are unjuſtified, they cannot at the ſame time be ſaid to be juſtified.

Indeed the perſons were determined, Jeſus Chriſt had full aſſurance that he ſhould not die at uncertainties, *Iſa.* 53. 11. But that doth not argue, the immediateneſs of their Juſtification, that is in the appointed ſeaſon.

We muſt therefore carefully diſtinguiſh, between *Juſtification it ſelf* in the abſtract, (conſiſting in remiſſion of ſins and righteouſneſs prepared) *and our being juſtified*, as Mr. *Norton* ſaith, *Orthod. Evang.* p. 314.

Or diſtinguiſh between *Juſtification actually procured, and it actually applyed*; the former is before Faith, the latter not ſo. As to the former, ſee *Rom.* 5. 8, 9, 10. Our being *reconciled* was *at the death of his Son*, not at the time of our Converſion. *Juſtification* in this ſenſe is *the Object* of Faith, and may be before *the act*; thus *Heb.* 1. 3. *When he had by himſelf purged our ſins, ſate down on the right hand of the Majeſty on high*, ſo *Heb.* 2. 17. *Remiſſion of ſin then, purging and reconciliation it ſelf*, were compleat *at the death of Jeſus Chriſt*, then *prepared* for us, but *not conferred* upon us, till *union* with Jeſus Chriſt *and Faith*.

4. *All*

4. *All are in a ſtate of condemnation till union with Jeſus Chriſt by Faith, and ſo have no actual Juſtification till then*; for theſe are oppoſite, *Rom.* 8. 33, 34. *It is God that juſtifieth, who is he that condemneth?* The ſame perſons then *cannot* at the ſame time *be both juſtified and condemned*; for he proveth immunity from condemnation by their being juſtified; and they are perſons [*in Chriſt Jeſus*] that only have this immunity, *ver.* 1. None out of Chriſt actually injoy it, and no union with him one moment of time before regeneration and Faith; for *if any man be in Chriſt he is a new Creature*, 2 Cor. 5. 17. All unbelievers are *condemned already*, Joh. 3. 18. *The wrath of God abideth on them*, *ver.* 36. *Are Children of wrath*, Epheſ. 2 3. Even Elect veſſels before Faith, are here ſaid to be in that ſtate; under a Sentence of wrath and condemnation, not only naturally *de jure & quoad meritum*, *as to deſert*, for ſo are all; the ſinful actings of Saints deſerve wrath; whereas here ſuch wrath is intended as differenced their ſtate *in time paſt*, from what it was *ſince they believed*; it was inconſiſtent with preſent Juſtification unto Life. Though Jeſus Chriſt alone made ſatisfaction to juſtice for their ſin,

and was made a Curse for them, so as not the least Atome of the Curse *formally*, that is, of *vindictive wrath* shall fall upon them in execution; yet not only *materially* they are under it, but the *Laws Sentence* of condemnation is against them: and they are obnoxious to many tokens of wrath, not only in their bodies in many sicknesses, infirmities, and painful diseases, but in their Souls, by ignorance, darkness, with many other sinful dispositions, and inclinations, and in their whole man by subjection and thraldom to Satan (*Col.* 1. 13. *Act.* 26. 18. 2 *Tim.* 2. 26.) and deprivation of fellowship and communion with God, and liability to the terrour of such a state; and all these not in the least to make satisfaction, but for other ends, as that Grace may be the more admired in Salvation out of such a miserable state, *Ephes.* 2. 11, 12. to humble them, *&c.*

If it be Objected, *That our obligation being transferred upon Jesus Christ, and he having born our sin and Curse, justice and equity requireth that the Elect should upon his death be* ipso facto *actually discharged; their debt being paid, it cannot afterward be charged upon principal or Surety.*

It

It may be Answered, *More is to be considered in this case than a meer debt*, for here, *the person was firstly and principally under the obligation*, as Dr. *O.* observeth, satisfaction by a Surety being accepted, the father might put in what terms he pleased, without any shew of injustice, and so there is no necessity that the discharge be *ipso facto* upon his death.

Also *a debt* may be charged upon *the principal debtor*, till he obtaineth an actual interest in the satisfaction of the Surety; till then, though no further *satisfaction* will ever be exacted from Jesus Christ or the Elect, yet the *Laws* obligation unto wrath may lie against them for *other ends*; as to quicken them to seek deliverance out of that deplorable condition they are in. The want of an immediate freedom, is not from the defectiveness of the satisfaction made by Jesus Christ, but from a present incapacity in those who are to be the subjects of the freedom: as a full ransom may be paid for Slaves, yet by reason of the distance, an after-day may be set for their release; So, the Elect whilst unborn are uncapable of being actually disobliged; for the subjects must exist before even *a relative change* can pass upon them; also,

after

after they are born, they are at a great distance from God, without making up of that, they are uncapable of an actual possession of Redemption. As *a common person* Jesus Christ represented many that lived in several Ages of the World, and therefore of necessity the actual discharge of particular persons must be at different times, not all at once, but when they become his Seed.

Further, *A debt may be charged upon the principal debtor by an Old Law, till a New Law or Covenant declareth his discharge from the obligation*: Thus the Sentence of the violated *Covenant of Works* may stand against men, till they be declared to be discharged by *the New Covenant*, Heb. 10. 16, 17. Yea observe, Jesus Christ in suffering death for our Redemption, stood *a Mediatour of the New Testament*, Heb. 9. 15. Though therein he satisfied for our breaking of the Covenant with the first *Adam*, as this was drawn into the Covenant of Grace, as the condition thereof.

Once more, *A debt may be charged upon the principal debtor, after a Sureties satisfying the obligation, in case the Sureties name was not at first in the same obligation, but is admitted afterward by voluntary contract*,

ment, Covenant, and consent; For, there the Covenant is the only determining rule of all matters concerning the discharge. Why are they not sanctified and glorified immediately after their coming into the World (these being effects of the death of Christ) but because the Covenant provideth otherwise?

If the Name of Jesus Christ (as as Surety) had been Originally or at first in *Adams* obligation, then more might have been said for an immediate discharge upon his payment of our debt, and suffering death; but this was not the case, for if it had, then his suffering death had been necessary and unavoidable, though no *New Testament* had ever been made, yea the making of it had been unnecessary, vain, and useless.

Whereas it was extreamly necessary, there could have been no transferring of our guilt to him, without it, and his submitting to death was by *a voluntary contract*, Joh. 10. 17, 18. And his name not being at first in our bond, hence his payment was a refusable satisfaction.

It was by an act of *Free Grace* that he was admitted to undertake for us, and his payment accepted in our stead, and so, though

though he paid the *idem*, the same that we did owe, yet there was nothing contrary to justice or equity, if the Father added other terms than before, and so no need that we should be *ipso facto* discharged. And the Law passeth Sentence not only upon sinful actions, but upon the persons for them, *Gen.* 2. 17. *Gal.* 3. 22. And therefore no Justification, till delivered out of this state, which is at union with Jesus Christ and Faith.

5. *I might argue from the many absurdities that attend the asserting Justification from Eternity:* It would sound harsh to deny that *Adam was an Elect vessel*; and being Elected, if *Eternal Justification* be admitted, then he must be *actually* both under *the Covenant of Works, and the Covenant of Grace at once*; and so was bound at the same time to seek Life in two waies utterly inconsistent each with other, *Gal.* 3. 12. viz. *by Works, and by Jesus Christ through Faith.* Yea, then *Adam was actually justified* from sin, before he had any sin to be justified from, before sin entred into the World by his Fall, *Rom.* 5. 12. and did not become guilty by his falling, being disobliged from Eternity.

Neither

Neither will this be evaded by saying, *Our ſin was imputed to Jeſus Chriſt before committed, and an actual exiſtence of ſin is no more requiſite unto our diſobligation, than unto our obligation unto the puniſhment thereof.*

I Anſwer, *The ſins of the Elect were not actually upon Jeſus Chriſt, till he came actually under the Law, which was their very obligation,* Gal. 4. 4, 5. And thus all their ſin by that Law did meet upon him before committed; anſwerably, when perſons *do actually come under the New Covenant*; I grant they are juſtified, yea even virtually from ſins not yet committed: but the Old Law of Works muſt needs be in force againſt them till a New diſchargeth from it, and this is not till union with Jeſus Chriſt and the gift of Faith.

And O how miſerable then, are all they who are out of Chriſt! they are in an unjuſtified eſtate, ſeeing they have no Word or Promiſe to aſſure them that the Lord hath laid down his Sute againſt them; but great is the happineſs of all in Chriſt, of all believers, in that they ſtand juſtified before the Lord, *Rom.* 4. verſ. 7. *Bleſſed*

are

are, they whose iniquities are forgiven, &c. it is sin alone that rendreth miserable; and now the Apostle challengeth even Earth and Hell for all such, *Rom.* 8. 33, 34. *It is God that justifieth, who shall condemn?* It was God that was injured by sin, and who hath power to discharge from it, none can reverse or disanul Gods act; who shall lay any thing to their charge? Sin, Satan, their own hearts may draw up many charges, but will be able to make none good against them, why? it is God that justifieth. It is very extensive, it reacheth to all sins, *Col.* 2. 13. Jesus Christ is a propitiation for *the sins that are past*, Rom. 3. 25. that is, for sins committed before his Incarnation; for it is spoken in opposition to those that sought to be justified by the Works of the Law, *vers.* 20, 21. To draw off from this, he telleth them (as *Heb.* 9. 15.) that the Redemption of transgressions that were under the first Testament, or their remission, was not by legal sacrifices and observances, but by the blood of Jesus Christ. It doth not deny his being a propitiation for sins to come, his faithfulness is ingaged to afford

ord the remiſſion of theſe, 1 *Joh.* 1. verſ. 8, 9. 1 *Joh.* 2. verſ. 1, 2. even believers are daily ſinning, and the Lord will be extending *pardoning mercy* unto them, yea he will all their life long be magnifying this Title, or part of his Name, *The Lord God pardoning iniquity, tranſgreſſion, and ſin,* Exod. 34. 7. yea, it is his glory that he is *a ſin pardoning God,* Mica. 7. *ver.* 18. *Who is a God like unto thee pardoning iniquity?* &c.

CHAP.

CHAP. XII.

Of the evidences of intereſt in the New Covenant.

IT may be Queſtioned, *How or by what means may a Soul know its actual Intereſt in, and Title to the New and better Covenant, and the better promiſes thereof?*

For the clearing of this, I ſhall not inſiſt upon the *teſtimony* of the *Divine Spirit*, which is the primary evidence, *Rom.* 8. 16. 1 *Joh.* 5. 8. nor upon *Sanctification*, as it ſtandeth in ſpiritual diſpoſitions and inclinations for compliance with the Divine Will, either in cauſing an anſwerableneſs of heart, to what is commanded from us, (compriſed under a writing the Law there), or working into Evangelical obedience in the Life, or bringing up to a ſelf-reſignation to the Lord, as *Iſa.* 44. 5. in the Covenant it is expreſly promiſed, [*they ſhall be my people*]. Theſe things are inſiſted

inſiſted upon elſewhere; yea, frequently by others, therefore I ſhall paſs them over at preſent, and mention only one evidence.

Anſw. *By the operations and actings of precious Faith, a Soul may have a clear knowledge of its actual intereſt in the New and better Covenant:* That noble Grace of *Faith* hath ſuch a ſpecial relation to the Covenant, (which is made up of promiſes), that the Goſpel is called *the Word of Faith*, Rom. 10. 8. It is ſo expreſſive of the great matters of it, that *Faith* often and the *Law or Old Covenant* are the oppoſite terms of a diſtinction, *Gal.* 3. ver. 2, 5, 12, 23. Yea, *ver.* 9. they that are [*of Faith*] *are bleſſed with faithful* Abraham: they are ſharers with him in the ſame Covenant, and bleſſed therein: the very *bleſſings of* Abraham come on the Gentiles through Jeſus Chriſt, *ver.* 14. *That we might receive the Promiſe of the Spirit through Faith.* Much is to be drawn out of the free Promiſe for our relief and ſuccour in any condition, yea for the influencing of any other Graces, *by Faith.* By that, our entercourſe with God here is kept up: Not that the Promiſe is made to beliving as a Grace in us, or as a gracious Act put forth by us, but

to the Believer as in Christ. *Faith* is not magnified as *a quality*, but as in the Office of *receiving the Promise*, and of excellent use therein. *Vers.* 22. *That the Promise through the Faith of Jesus Christ might be given to them that believe. Faith* is not then properly the *condition* of the Covenant, upon the performance of which, they have a right and title to it; but a choice *effect* of it, and a singular means for the application of the promises, and fetching in of Covenant blessings to the Soul: by that, the Promise or what is in the Promise, is given to it, and Faith having thus to do with the Promises, it must needs have an aptitude above other Graces, above Sanctification and Evangelical obedience to witness a Souls interest in the everlasting Covenant, *Heb.* 11. 1. It is an *evidence of things not seen*; and therefore it self is not so *inevident* as those other things.

There are *various acts of Faith*, that by the concurrence of the Divine Spirit may *evidence* interest in the Covenant.

1. *By Faith in the Free Promise such glorious discoveries of the Grace and Love of God in Jesus Christ unto sinners are afforded, as their hearts consent to the offe-*

offer thereof: it is by the ſhining of Goſpel light through the Free Promiſe into the hearts of men, that *they are turned from darkneſs to light*, Act. 26. 18. The higheſt natural light will leave them ſhort of a diſcovery of ſin, in its exceeding ſinfulneſs, and of the riches of Grace in Jeſus Chriſt for the recovery of loſt ſinners; they cannot ſee theſe aright till they be revealed by the Divine Spirit, *Matth.* 16. 17. 1 *Cor.* 2. 10, 14. *Tit.* 2. 11, 12. Unbelievers may have a notion of theſe things, but when they are ſeen by an *eye of Faith*, they appear in another manner, *Rom.* 1. 16, 17. *The Goſpel is the power of God to Salvation, to every one that believeth.* The heart ſtood immediately before at an infinite diſtance from the Lord Jeſus, and was full of oppoſition againſt him, but when there is a work of Faith upon it, then *Divine power* is exerted by the Word or Promiſe of the Goſpel, for the drawing it off from all other objects to pitch upon Jeſus Chriſt alone for Salvation in a way of Free Grace; then it accepteth of the bleſſed offer, when all arguments in the World before would not prevail with it. The heart that

ſtood off from him, is then brought over to him by the Goſpel, and why? [*For therein is the righteouſneſs of God revealed from Faith to Faith*]. It is in a Goſpel-Glaſs that a Soul gaineth a right diſcovery of the excellency of Jeſus Chriſt, and that righteouſneſs of his without which no Salvation. It is by Faith that there is a learning of the Father, ſo as effectually to be drawn unto the Son. This cordial conſenting to the offer of the Goſpel, in *ſubmitting* to the *obediential righteouſneſs* of Jeſus Chriſt alone for acceptation unto Life, this is Faith unto *Juſtification*, Rom. 10. *ver.* 3, 4, 6, 10. as the like conſent to have him for our *Lord* to rule over us by his Spirit dwelling in us, is Faith unto *Sanctification*, Act. 15. 9. Rom. 8. *ver.* 9, to 16. Thus the Soul maketh out to the blood of Jeſus Chriſt for cleanſing from all ſin; and the firſt act of cloſing with Jeſus Chriſt is by Faith in a Free Promiſe: that is the firſt Grace that lives in it, the firſt breathings of Spiritual Life are thereby: ſuch powerful and admirable alterations are found at firſt acquaintance with Jeſus Chriſt, by diſcoveries above ſenſe, fetching in the heart un-

to him beyond all other means, that they muſt needs be evidencing of intereſt in the Promiſe or Covenant from whence all theſe come. Such firſt things have a mark upon them, and often are moſt diſcernable, the ſtate thereupon being ſo vaſtly different from what it was, how refined ſo ever the nature was before.

Thus ſome have had their intereſt cleared up in ſuch a word as that, 1 *Tim.* 1. 15. *This is a faithful ſaying and worthy of all acceptation, that Jeſus Chriſt came into the world to ſave ſinners, of whom I am chief.*

By the eye of Faith a Soul gaineth ſuch a proſpect of matchleſs Love and Free Grace, as it is won over to Jeſus Chriſt thereby, through a powerful application of the Promiſe to it ſelf, 1 *Joh.* 5. 10, 11. *He that believeth on the Son hath the witneſs in himſelf*; he being inabled by Grace to entertain and cordially ſubſcribe to the bleſſed record upon a Divine Teſtimony, *viz.* that God hath given to us Eternal Life, and this Life is in his Son; thereby he ſetteth to his Seal that God is true in the Word of his Grace, that hath *a witneſſing power*, and the perſon hath the *witneſs* within himſelf, even when he ſometimes doth not diſcern it.

2. *By Faith the Soul maketh out to Jeſus Chriſt in the Free Promiſe, as he alone that giveth it ſubſiſtence in ſpiritual Life:* Oneneſs with Jeſus Chriſt cannot be without intereſt in the Covenant, 2 *Pet.* 1. 4. [*In whom*] *are given to us exceeding great and precious Promiſes*, &c. *Epheſ.* 3. 6. *Partakers of the Promiſe in Chriſt.* Ver. 17. *That Chriſt may dwell in your heart by Faith.* It is a Promiſe-hold that we have of Jeſus Chriſt here, his in-being and indwelling is by Faith; ſo he even animateth the Souls of Saints, *Gal.* 2. 20. *I live, yet not I, but Chriſt liveth in me*, how? *I live by the Faith of the Son of God.* Others live by ſenſe, they feed upon earthly comforts, but Chriſtians live by Faith; by what is laid up in *Divine Promiſes*, by theſe things they live; they know not how to ſubſiſt in any ſtate or condition without a Promiſe: they would count themſelves dead creatures without that, whatever earthly enjoyments they had in poſſeſſion. Neither will a Promiſe alone ſatisfie without Jeſus Chriſt in it, [*Chriſt liveth in me*], he is the very Life of their lives: without him nothing but ſpiritual ſwoonings, faintings, dyings,

and

and all from the want, and failings, of Faith. That fetcheth in all *influences* from Jesus Christ for the supporting, and hath the great hand and stroak in all the actings, of spiritual Life; all spiritual motions are managed thereby, *Heb.* 11. 6. *Without Faith it is impossible to please God.* And therefore Sanctification is but a secondary or after evidence. That is not discernable till first there be a discerning Faith, which speaketh Justification. If Faith be *inevident*, all other Graces will be so also.

Faith may be shewed unto others by Works, *Jam.* 2. 18. A man may be *Declaratively* justified by Works, but if a man doubteth of his Faith, he will as well doubt of his Works, whether they be from a Gospel root or not? For, no Love of the right stamp (and so no due obedience) but what is the fruit and issue of Faith in the Lord Jesus; For, that *worketh by Love*, Gal. 5. 6.

As first acts of Faith, do not consist in believing that our sins are pardoned, but in *a receiving* Jesus Christ and his righteousness as the way to pardon, *Joh.* 1. 12. So, if Christians kept up in acts of Faith by outgoings of heart to him in the way of the Promise for all

that is wanted, there would be not only ſweet flowings of Love and Evangelical obedience iſſuing thence; but alſo they would be filled with *all joy and peace in believing*, Rom. 15. 13.

I have often thought, if Chriſtians did give more attendance to ſuch *direct acts of Faith*, and ſpent leſs time in queſtioning their conditions, or giving way to doubtings about them, they would find their intereſt in the Covenant cleared up, yea and conſolation alſo coming in as by the by.

3. *By Faith Souls are venturing upon the Free Grace and faithfulneſs of God, in his Covenant in the greateſt diſtreſſes with good ſucceſs:* The New Covenant is made up all of Promiſes, and the Goſpel is called the Word of Faith, becauſe it is the Work of Faith to draw out what is veſſeled up there, *Heb.* 10. 38. *Now the Juſt ſhall live by Faith.* Not only as to Juſtification, but as to expectation of mercy promiſed. Many would be acting Faith in the concluding intereſt in Chriſt and Eternal Life, but they ſhould be acting it by a cordial owning of Evangelical principles; Yea, Chriſtians ſhould lead their whole Life in looking to the Love and Faithfulneſs

of

of God in his Promiſe for all their relief and ſuccour in any condition they come into here, yea even for Eternal Mercy, *Heb.* 6. 18. They are purſued by ſpiritual enemies, corruptions, and Temptations, and are in great danger, but *by hope* (which floweth from *Faith*, and can act no higher than *Faith* doth) they go, yea run *for refuge*, to the *hope*, to the heavenly glory that is ſet before them, ſo as they lie as at *Anchour* in ſuch ſtormy daies; and here are *two immutable things*, the Promiſe and the *Oath* of God, that by theſe they might have ſtrong conſolation. By Faith they realize the very things contained in the Promiſe or Covenant, and ſo their intereſt in it is experimentally witneſſed to them. They can ſay, at ſuch a time when we were in Soul diſtreſs, ſo as all the means in the World could contribute nothing towards inward eaſe, quietment and conſolation; then we being inabled by Grace to bear the weight of our Souls, and our conditions upon the Faithfulneſs of God in his Covenant or Free Promiſe, we found relief and refreſhment. It was not meerly our own fancy and imagination, but we were delivered out of our diſtreſſes;

ſtreſſes; by Faith we were inabled to draw out of the Promiſe, the Milk of conſolation, which it was beyond the power of all creatures to afford us, and thus they find that the Covenant or Promiſe is their own.

4. *By Faith in the Free Promiſe, there is a ſtanding Conquerours in Jeſus Chriſt over all ſpiritual enemies:* it is a great matter of the Covenant, that the *Seed of the Woman* ſhould break *the Serpents head*, Gen. 3. 15. And therefore there is (through Grace) a vanquiſhing all the enemies of Salvation, Sin, and Satan, through *the bleſſed Seed* the Lord Jeſus. The Promiſes are accompliſhed within the Soul, but the way is *Epheſ. 6. 16. Above all take the Shield of Faith.*

That not only is beſt for deſcrying Satan in all his Stratagems, but for the withſtanding of him alſo, *Joh. 5. 4. This is the Victory that overcometh the World, even our Faith.* When the Soul hath Combates, or Spiritual Conflicts, and reaſon is foiled, cannot bear up, then Faith appeareth as Victorious, not in its own ſtrength, but in the ſtrength of Chriſt and his conqueſt, which it maketh uſe of in theſe encounters. And thus *conquering acts of Faith*, as before *venturing*, *relieving*, *and*

discovering acts, are useful for witnessing interest in the Covenant.

I might shew that Faith hath other acts, as, *acts of assurance*, drawing up conclusions, he hath *loved me, and given himself for me*, Gal. 2. 20. But I have said enough to shew that it giveth a knowledge of being within the New Covenant.

CHAP. XIII.

Of the Use of Absolute Promises.

THe Question will now be, *What Use is there of absolute, better Promises? When or in what cases are they to be made use of?*

Answ. 1. *They are of Use for the manifestation of the riches of Divine Grace and Love to sinners:* if there may be some Grace in promising great blessings upon a very *small condition*, certainly there must be more Grace and Love in promising the same *absolutely*, without any condition. This maketh to the magnifying of the Lord in his owning *Israel* above all people; that he *loved because he would love*, Deut. 7. 6, 7, 8. not because they were greater, or more lovely than others, or had any beauty or comliness in them, but for his own sake, as is often in-

intimated. *Abſolute Promiſes* are high expreſſions of Divine Love, as *Heb.* 8. 10, 11, 12. They proclaim *rich mercy and great Love*, Eph. 2. 4, 5. That the Lord ſhould break through all unworthineſs and undeſervings, this may work into the greateſt ſelf-emptineſs and ſelf-abaſement. The Lord peremptorily promiſed the eſtabliſhing of *David's* throne for ever, 2 *Sam.* 7. 13, 16. and this Grace melts his heart into a deep ſenſe of his own nothingneſs, *ver.* 18, 19. *Who am I, O Lord God; what is my houſe, &c. Thou haſt ſpoken alſo of thy Servants houſe for a great while to come, and is this the manner of man, O Lord God?*

So that *abſolute Promiſes* of Divine Grace are of great efficacy to render deeply humbled and abaſed; and he breaketh forth into admiration of God on this account, *ver.* 22. *Wherefore thou art great, O Lord, for there is none like thee*———

And as the abſoluteneſs of the Promiſes, ſetteth forth the excellency of the *New Covenant* above the *Old*; and the glorioufneſs of this diſpenſation above any that was preceeding: ſo it may help againſt that temptation to live in the Spirit of the Old Covenant, and it is mentioned in the Epiſtle to the *Hebrews* for this purpoſe.

2. *They are of uſe in the impartation or com-*

communication of first Grace unto the Souls of men: their first interest therein, is by the efficacious operations of the Spirit *in absolute Promises.* These are called by some, *Promises of Grace*, which presuppose a being without it, thus *Heb.* 8. 10, 11, 12. Immediately before writing *the Law in the heart*, another Law of sin was found in its *power* there. The moment before the Lords becoming *their God*, they were without God in the world (*Eph.* 2. 12.) The instant before *the remission of sin*, the guilt of it was found there. All first Grace is comprised under these Promises, so that the bringing Souls over to a first close with Jesus Christ, is by an *absolute Promise:* though they may have their eyes upon those called *conditional Promises* in conversion, yet if ever they arrive at any Drachme of especial Grace, it is in an *absolute* way; it is the fruit, the result and issue of an *absolute Promise:* for as all first Grace is contained therein, so till that be accomplished upon them, no qualifications or conditions are wrought in their Souls altering their state, or which are acceptable and pleasing unto God. The instant before *quickening*, Souls were *dead in trespasses and sins*, Eph. 2. 4. Immediately before *reconciliation*, they stood at *enmity* against the Lord, *Col.* 1. 21. The moment before

before *Sanctification* they were *under sin* and pollution. It is groundlesly therefore, that any Souls stand off from Jesus Christ and the Free Promise, upon the account of a want of any *qualifications*; they should rather immediately close with him therein, as the way to *gracious qualifications* which are derived to them through the *absolute Promise*. The Lord is a free Agent, may work how he pleaseth, but hath not warranted any Souls to stay one moment before closing with Jesus Christ, upon the want of any qualification, or upon any account whatsoever; indeed if he had, then he must testifie his allowance of their persisting so long in *unbelief*; whereas that is hateful and abominable to him.

3. *They are of Use as a provocation to seek, and a direction where to find, all supplies of Grace wanted*: Other Promises may referr to some particular state or condition, but there are *absolute Promises* that are of generall use, whatever the condition or complaint be, *Heb.* 8. 10, 11, 12. As first Grace is promised there, so all after degrees of it, in that of writing *the Law in the heart*. As first interest in God is promised, in that of his being *their God*, so all after communion with him is included in it. As *first Justification* is promised, in his remembring sin no more,

more, ſo all after *remiſſion of ſin* that is afforded to thoſe in Covenant with him.

So that *abſolute Promiſes* are uſeful at all times; when Souls are ready to ſay, What have we to do with other Promiſes, there is enough in theſe to help and ſuccour in all caſes, when Souls are at the greateſt loſs, and cannot find other Promiſes mentioning their particular conditions; to be ſure, they muſt either want ſome Grace, or fellowſhip with God or pardon of ſin; and the *abſolute Promiſes* extend and reach to all theſe; that they are a ſtanding relief, bread that never fail, waters that are for ever ſure; all is laid up here that ſouls can groundedly deſire at the hands of God.

And being *Abſolute*, they are Free Promiſes, no diſcouragment laid in the way of ſouls for cloſing with them. Often men do ungroundedly take diſcouragement for meddling with other Promiſes, becauſe they cannot ſee that they have *the qualifications* which they are annexed to; but to be ſure thoſe that are *abſolute*, do not preſuppoſe any ſuch qualifications as neceſſarily antecedaneous to the cloſing with them, but they promiſe all gracious qualifications that ſouls have the deepeſt ſenſe of the want of. Whatever Grace or degree of it they want, it is here; they are directed to turn in hither.

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No ground to ſtand off from theſe one moment upon the account of a want of *humiliation*, &c. but the rather ſhould they repair hither for it, and for firſt Grace when they ſeem to be without it, for Evangelical ſorrow, and all ſpiritual frames of heart deſirable; when there is nothing diſcerned as the qualification but *ſinfulneſs*, then they had the more need look to, and faſten upon the Lord in *abſolute Promiſes*, that all deſirable qualifications may be wrought within them. How ſhould they obtain theſe, but by looking to the Free Promiſe? The *abſolute Promiſes* are theirs, ſo far as to make uſe of them, and venture upon the Lord in them, for the obtainment of Grace wanted; though they *cannot claim* an intereſt ſo as to conclude a good eſtate thence, or that Grace is injoyed, before a powerful application of them.

4. *They are uſeful for the ſtrengthening againſt, and ſupporting under all temptations that gracious Souls can be attended with:* If it be ſuggeſted, that the Promiſe is none of theirs, they have nothing to do to meddle with it. Here is enough to anſwer, poſſibly other Promiſes may be theirs, though at preſent they cannot diſcern it; there are ſuch cloudings, as *all experiences, all qualifications* may be out of ſight; they may

may thus *ſit in darkneſs and ſee no light*, and yet may be Children of light, *Iſa.* 50. 10. But *however* though they cannot claim any Promiſe ſo as to conclude intereſt in Salvation and Eternal Life thence, yet they may, ſo far as to ſeek an intereſt therein. The *abſolute Promiſe* is theirs in the offer of it, if they ſhould yet be without the ſpecial Grace offered therein. All, where the Goſpel cometh, have ſo far a right and Title to the *abſolute Promiſe*, as it is their duty to faſten upon it, for the begetting all gracious qualifications that they ſeem to be or are without, elſe they could not be blamed, condemned, aud puniſhed for unbelief, as many are, *Mark* 16. 16. *Joh.* 3. 18. *Ro.* 11. 20.

If the temptation be, that it would be *preſumption* to meddle with the Promiſe which is none of thine:

It is anſwered, thou art to look to the Lord in the *abſolute Promiſe*, that it may be thine, that Grace may be thine, that God may be thy God, that pardon of ſin may be thine, though thou canſt not diſcern at preſent, that theſe are thine.

Such a looking to the Promiſe, as thence to take incouragement to indulge it ſelf, or perſiſt in ſin, this indeed is preſumption; but a cordial looking to the Lord in, and venturing to take hold of the abſolue Pro-

miſes for the gaining a freedom from ſin, and every gracious frame, this is duty, and the neglecting of it is preſumption, as being a ſtanding out againſt a Divine Call.

There is a ground for putting forth *direct acts of Faith* upon the Lord in *the abſolute Promiſe* for all Grace wanted. When there is not a preſent diſcerning by a *reflexive act*, that gracious qualifications are injoyed, yet there may be an outgoing of heart in the Promiſe to God in Jeſus Chriſt for them, or that they may be afforded. It is a great miſtake, to think that we are to exerciſe Faith upon the Lord in the Promiſe, only upon a ſight of a condition in our ſelves; this were to ground our Faith rather upon ſomething of our own, than upon the Lord in his Free Promiſe; it were to ſubject the *abſolute Promiſes* and make them depend upon thoſe that are called *conditional* as to their efficacy and uſefulnoſs, whereas the truth lieth the contrary way; for the New Covenant is as it were the Fountain of all the Promiſes to us, and that runneth altogether upon *abſolute Promiſes*, and therefore thoſe which are called *conditional Promiſes*, being ſtreams flowing thence, and branches of that Tree, they muſt be reducible to, and partake of the Nature of the New Covenant, and ſo

are

are *really absolute* in themselves, only as a quickening means to our seeking after the blessings of them, they are represented sometimes as if they were dispenced out in *a conditional way*: but the Lord doth not confine himself to that way, for when *Israel* was destitute of commendable qualifications, had failed in the worship of God, and wearied him with their sins, yet he turned their eye upon an absolute Promise, *Isa.* 43. 25. *I am he that blotteth out thy transgressions for my Names sake.*

5. *They are of Use for the evidencing interest in Jesus Christ, and clearing up how the case stande thas to their Eternal conditions:* The Lord can make a saving change (*i. e.* such as hath Salvation and Eternal Life, infallibly in connexion with it) in the opening of any Promise, but it is from *absolute Grace.* The begetting of Faith, or first Grace in the Souls of any, is by an *absolute Promise*; For, what *condition* can there be, in any Soul before first Grace, to have a Promise annexed to it? It were to frustrate and make void the undertaking of Jesus Christ, to assert, that the Lord hath promised Eternal Life to a work of nature, or that Souls are in a state of Salvation before union with Jesus Christ, which they must be, if they had any qualification

which had Salvation certainly promiſed to it. The Lord ſaith, *Ezek.* 36. 26. *A new heart alſo will I give you, and a new Spirit will I put within you, and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh.* What precedent qualification was here, but *ſtonyneſs and hardneſs of heart*, and ſo uncleanneſs before the *ſprinkling*, ver. 25. Here then is a Promiſe of firſt Grace, and it is *abſolute*, and the operations of the Spirit herein are ſo ſupernatural and tranſcendently glorious as they are evidencing. The Word of the Goſpel cometh in ſuch power, for the accompliſhing the very end which the Promiſe is appointed to, and there are ſuch ſparklings of Divine excellency in the *impreſſions* that are made upon the Spirits of men hereby, that without having recourſe to any other promiſes (which are called conditional) they may read or ſee their perſonal intereſt in an abſolute Promiſe. By its efficacious application or the fulfilling of it, by their actual injoyment of what is promiſed, they may diſcern their ſharing in it. And ſeeing all *gracious qualifications* are begotten or firſt wrought by an abſolute Promiſe, why ſhould not that give evidence, as well as the after ſanctified frames?

Beſides, the *abſolute Promiſes* are made to

to ſome perſons, even *to the houſe of* Iſrael *and* Judah, *Ezek.*36.21, to the end, *Jer.*31. 31. and being expreſſions of the *determinate Will* of God, hence they muſt needs be evidencing; For, the chief intendment of Promiſes, is, to give aſſurance how the heart of God ſtandeth towards perſons under them; the Lord is ever ſpeaking to them therein after this manner, *I will be your God, and your ſins and iniquities will I remember no more*, Ezek. 36. 28. Heb. 8. 12. This is the natural Language of the Covenant to them. And, though unbelievers (who are out of Covenant) may fancy the ſame things, and delude themſelves, yet this hindreth not, but that the Lord may really ſpeak thus to Believers, who are undoubtedly under it. So ſometimes, the ſtate or condition of a Soul is evidenced, by ſuch Words or Promiſes as theſe, *Iſa.* 41. 10. *Be not diſmayed, for* [*I am thy God*] Ezek. 34. 31. *I am your God ſaith the Lord God.* Iſai. 44. 22. *I have blotted out as a thick cloud thy tranſgreſſions, and as a cloud thy ſins*, &c.

The Divine Spirit oftentimes maketh ſuch a powerful application of ſuch promiſes, and maketh ſuch glorious diſcoveries, of the loving kindneſs and free grace of God to the ſoul, as he giveth it clearly to

underſtand that God is ſpeaking to it therein, and it is the voice of God and not of man or of Satan, and thus it is evidencing.

The Lord is ſo *ſhining* upon his own *graces*, as then a ſoul uſually can diſcern theſe; yet it is not meerly a reflection upon faith or other graces, that now give the evidence; but faith receiveth it as it were upon a Divine teſtimony.

6. *They are of uſe for the filling ſouls with conſolation in the ſaddeſt conditions, and under the moſt trying diſpenſations: Jeremiah* was ſent to propheſie of the Jewiſh captivity, procured by their ſin, for the ſpace of ſeventy years, yet to keep them from deſpair and utter deſpondency, and to comfort them againſt all their trials, he not only aſſureth them of a return, but propheſieth of the *New Covenant*, and its being put into an *abſolute* form, *Jer.* 31. 31. Therefore the abſolute promiſes are of *comforting uſe* againſt the ſaddeſt trials that ſin in ſelf may bring us under. The Apoſtle turneth their eye upon thoſe *two immutable things*, the *Promiſe* and the *Oath* of God, *Heb.* 6. 18. as thoſe which the Lord appointed on purpoſe to uſher in *ſtrong conſolation*.

Thus

Thus we see, that when the Condition of sinners seemeth most despicable, and when the graces of Saints are most out of sight, yet then they may have recourse to the *Absolute Promises*, and look unto the Lord therein, for all grace and supply that is wanted.

CHAP. XIV.

Of those that are called Conditional Promises.

SOme may inquire what use is there, of those called Conditional Promises? Or, when and in what cases are they to be made use of?

Answ. 1. *Some of them are of discovering use what an extensiveness there is in Divine grace, suitable to all the worst conditions that souls can come into:* the conversion of a soul to God, ordinarily is not without a special discovery of sin, and a lost undone condition by nature, in a Gospel glass, yea a work of evangelical repentance is experienced there.

Also there may be sometimes a common work, *a legal conviction of sin*, before and without a saving change; but that in the ordinary way of Gods dispensation there is a necessity hereof, on our part, so as if we do not find it, we must stay for it, till we have it, may not be looking to Jesus Christ, or meddle with the promise, yea as

if

if it were *presumption* to attempt believing, that we may be (as many are) shy of Jesus Christ and the free promise, and stand off from them, this I see no rule yet for. I think *the worst of sinners* (even unsensible ones) are immediately under the *invitations and calls* of the Gospel, for they may be condemned for *unbelief*, as standing out against them. *Mark* 16. 15, 16. *Matth.* 22. 3, 4, 9, 10. *Rev.* 3. 17, 20.

Many Scriptures alledged for the necessity of such *preparations* before conversion, are mentioned *as conditional promises*; Whereas those are not restrictive, do not restrain the promises to those that are so qualified, but rather declare, that large and suitable supplies are to be had in Jesus Christ, even in such conditions when it seemeth most unlikely.

And of such use are these words, Isai. 55. 1, 2, 3. *Ho every one that thirst come*, &c. There *thirsting*, was no desirable qualification; it was for that which did *not satisfie*, they laboured for that which *was not bread*, vers. 2. and yet are invited immediately to come to him, as to one that hath a variety of supplies, *water and wine* to refresh, *milk* to nourish, and all offered freely, without mony, and without price.

Thus

Thus Matth. 11. 28. *Come unto me, all ye that are weary and heavy laden, and I give you rest.* Many are ready to think, that they ſhould ſeek to be thus *weary, and heavy laden,* and till then they may not attempt to *come* unto Jeſus Chriſt. Whereas it doth not appear, that theſe were any deſirable or commendable qualifications to be ſought after; but rather are expreſſions of their ſad conditions, and yet here is revealed ſutable relief in Jeſus Chriſt; if they be *weary and heavy laden* (not only *by ſin*, but) with the yoke of *the Law* (though unduly impoſed upon them by the Phariſees) yet coming to Jeſus Chriſt they might have reſt; and ſo whatever other burthen, they had ſinfully pulled upon themſelves. And beſides, *the promiſe* is not in this or the other text, annexed to *thirſting or wearineſs*, but to *coming* unto Jeſus Chriſt.

Thus Jeſus Chriſt is ſaid to be anointed to preach *glad tidings* to the *meek or the poor*, Iſai. 61. 1. Luke 4. 18. and to heal *the broken hearted*, not only by a ſenſe of ſin, but *broken by affliction, and diſtreſs, temptations*, any way. His ſcope is not, to reſtrain the promiſe, as if it did belong only to thoſe that are thus qualified; but to ſhew, that the grace of Jeſus Chriſt reach-

teacheth and is ſuitable to thoſe in ſuch deplorable conditions. Theſe are not frames to be ſought after, any more than thoſe that follow, of being *Captives*, *blind*, *bruiſed*; but conſider men under whatever notion of miſery you can, and here is declared, that there are thoſe very ſupplies to be had in Jeſus Chriſt that are ſuitable and relative thereunto; as *reſt for the weary*, ſo *ſight for the blind*, *deliverance for the captives*, and theſe take in the worſt, even unſenſible ſinners; he by diſcoveries of his grace, bringeth them into a due ſenſe of ſin.

Thus Matth. 5. 3, 4, 6. *Bleſſed are the poor in ſpirit, and thoſe that mourn*, &c. Not that theſe note *Conditions* properly, upon coming up to which, they have right to promiſed bleſſedneſs, elſe not; for, among others, *perſecution* hath the bleſſedneſs twice annexed to it, verſ. 10, 11. and *outward poverty* is partly intended; *Luke* 6. 20, 21. as is evident by the antitheſis or oppoſition, verſ. 24, 25. *Wo to you rich*, &c. *and you that are full.* Yet, who will ſay, that poverty or perſecution are deſirable, and to be ſought that we might injoy the bleſſedneſs, by coming under the condition of it? Nor can one ſay, I am *poor*, therefore bleſſed, more than

perſecuted

perſecuted therefore bleſſed. Theſe are not qualifications giving right and title to the promiſe, and without which they have it not; but theſe things are ſpoken to the *diſciples*, verſ. 20. the promiſes are annexed to diſcipleſhip, or to the perſon in *Chriſt*, rather than to his *qualification of mourning*, &c. and whereas they (who before had a right in Chriſt to all the promiſes) might be tempted to think themſelves unhappy by theſe things, here is a diſcovery that the ſeeming ſadneſs of theſe conditions, as *poverty*, *perſecution*, &c. did not exclude from the promiſed bleſſedneſs; there is ſuitable relief for them in the promiſe ſtill. Hence in oppoſition to theſe, there are woes denounced againſt others in the oppoſite conditions, which to outward appearance ſeemed better, as againſt the *rich*, thoſe that are *full*, &c.

And thus, theſe ſeeming conditions, in ſtead of being limitations of the promiſe, they are diſcoveries of the extenſiveneſs thereof; holding forth ſupplies and ſuccours for ſouls in Chriſt, under their ſaddeſt trials and temptations, and in all the various, and worſt conditions they can come into, though not upon the condition of their coming into them.

The

The following particulars are to be underſtood when ſomething of *ſpecial grace* is mentioned, as if it were *a condition.*

2. *Some called Conditional Promiſes are of declarative uſe what a high approbation the Lord hath of the perſons or things concerned in them:* thus, ſpeaking promiſcuouſly to profeſſors, ſome of which are ſincere, others not, ſometimes it is with an [*if*] as Heb. 3. 6. [*If*] *we hold faſt our confidence unto the end.* To note, that perſeverance, in *holding faſt*, is a character of ſound believers, in oppoſition to others who do apoſtatize and fall away. Thus ſome Scriptures contain a deſcription of the perſons who ſhall obtain thoſe bleſſings of the Covenant, they are ſuch as are found *believing*, *repenting*, *obeying*, in oppoſition to thoſe which are *infidels*, *diſobedient*, &c. as Heb. 5. 9. *He became the author of eternal ſalvation to them that obey him.* Thoſe that are in a ſtate of ſalvation, are characterized by ſuch effects as *obedience*, ſuch words conclude *Negatively*, they that have not theſe in ſome degree, are not ſaved ones, but the promiſes are made rather to their *perſons* in Chriſt, than to their *qualifications* (as *believing*, *obeying*,) though theſe are neceſſary for the perſons: as it behoved the great High-

Prieſt

Priest even Jesus Christ, (who had the promises made to him) to be *holy, harmless, undefiled*, yet they are not made to him upon the *condition* of his *holiness*, or *undefiledness*.

Yet I would add, that such promises do testifie how acceptable these acts are to the Lord, as being *duties* commanded by him, though they be not properly *conditious* upon which Covenant mercy is promised to us. Will any say, that nothing is acceptable unless it be performed under the notion of *a condition* upon which the Lord hath obliged himself to give out mercy?

Thus many Scriptures that seem to run in *a Conditional* form, are to be understood: as *Colos.* 1. 21, 22, 23. *Rom.* 2. 7. they declare his *approbation* of *faith, hope, obedience*, &c.

3. *They are of exciting and incouraging use to the duty of seeking in an absolute promise those gracious qualifications which the other promises are annexed to:* the seemingly conditional expressions are not intended as discouragements, but as powerful provocations and incouragements to that duty, or seeking that grace conjoyned with the promise. Whatsoever mercy is mentioned any where either with or as a condi-

condition, is *absolutely promised*, in the New Covenant, *Heb.* 8. particularly the *remission of sin* is promised there, yet it is said, Matth. 6. 14, 15. *If ye forgive men their trespasses, your heavenly father will also forgive you*, &c.

Not as if *divine pardons* were suspended till we have forgiven others, that so long any were unpardoned, and so condemned who before were justified. This were to make *divine acts have dependence on our actings, and so to subject* (as one saith) *the Creator to the creature.* Our forgiving others is not properly a condition, as if a performance of ours did *ingage* the Lord or lay him under *an obligation* to forgive us; or as if we had *right* and might lay *claim* to Divine remission upon such an act of ours: but, it is expressed in *a Conditional form* as a pressing argument and a quickning spurr to so necessary a duty as the forgiving others, although the Lord hath *absolute intentions* to pardon us, and to cause us to forgive others.

Thus many other Scriptures are to be understood, as *Matth.* 18. 31. *Mark* 11. 26. *Luk.* 6. 37. thus *repenting and blotting out of sins* are conjoyned, *Act.* 3. 19.

As a Father, who is absolutely determined and resolved to afford some great favor

favor to his ſon, yet may ſpeak of it to him with an [*if*,] that he may lay an aw upon him towards ſome *duty*, which yet is not in the leaſt the *condition* of his affording it.

4. *They are of directive uſe unto the right way and means of ſeeking the mercies promiſed:* the *eternal decrees* of God are *not conditional* but *abſolute* and unalterable, yet are not exclusive of all *means* in order to their execution in time. So, *Divine promiſes* which are abſolute, without any *condition* properly ſo called, yet are not fulfilled without any *means*. It is a groſs miſtake to think, that if there be no condition to be performed by us, then we need not take any care, or trouble our ſelves about the matters. For, we muſt know, there are Divine *commands* putting upon the uſe of *means* in order to the execution of abſolute promiſes; and, thoſe that are called *conditional promiſes* are of this uſe to *declare*, in what *way* and by what *means* thoſe great favours ſhall be derived to us: and men neglecting to ſeek mercy in the way of Divine appointment, may miſs of it, not becauſe they have failed of performing *a condition*, but have neglected *a duty*, and by ſinning provoked God to cut ſhort, *Jam.* 1. 6, 7. *Pſal.* 78. 21, 32.

The

The promiſes of firſt grace, are generally granted to be *abſolute*; for, if they did run upon any condition, that muſt be performed before union with Jeſus Chriſt, yea that muſt be ſeen in the ſoul before it had a ground to meddle with the promiſe; and ſo it ſhould be aſcertained of ſalvation whilſt it is in a ſtate of nature. If *faith* were ſuppoſed *the condition*, that then muſt be præ exiſtent in the ſoul and diſcerned alſo, before it had a ground to believe in the promiſe that it were the condition of; whereas *faith* is a grace and is the fruit of a promiſe as well as any other graces. Indeed, the promiſes of firſt grace (though abſolute, yet) ſeem to be *as conditionally* propounded as any. *Prov.* 2. 3, 4, 5. *Mark* 16. 16. *Joh.* 3. 16. herein, is holden forth *the way and means* to the obtainment of ſalvation; for it is propounded and offered indefinitely, to all, elect and not elect; not particularly promiſed to any, but as it turneth into an abſolute form to thoſe perſons deſcribed as the ſubjects of it.

Thus the Lord giveth forth *a cluſter of abſolute promiſes*, Ezek. 36. 25, 26, 27, *&c. Then will I ſprinkle clean water upon you, and you ſhall be clean* ——— *a new heart alſo will I give you*, &c. and yet *verſ.* 37.

Thus ſaith the Lord God, I will yet for this be inquired of by the houſe of Iſrael *to do it for them.* This inquiring, is not mentioned properly as *a condition*, for all was before unalterably determined, but as the way and means to the fruition of what was *abſolutely promiſed*, and thus, *as a means* to promiſed mercies, we may not only *believe*, but exerciſe our ſelves in *other duties, ordinances, and appointments* of the Lord Jeſus, as *pray* that we may be *pardoned, juſtified, ſaved*, that the Lord would *give us a new heart, and put his ſpirit within us*, &c. though not as conditions giving *right* to ſalvation, for no act of ours layeth the Lord under an obligation by promiſe to afford theſe to us. All is from meer grace and good pleaſure. But yet, as a man may have purchaſed phyſick that would cure a diſeaſe which he laboureth under, he may have payed for it, and ſo performed *the condition* and hath *right* to it, yet if he doth not *make uſe* of it, he may be uncured: ſo *believers* have *a right* to all, even to thoſe that are called *conditional promiſes*, they being in Covenant all are theirs, (2 *Pet.* 1. 4. 2 *Cor.* 1. 20.) yet if they do not make uſe of theſe, they may come ſhort of mercies promiſed, not becauſe they fail of *a condition*, but becauſe they

they uſe not *the means* to the fruition thereof: like men that have a civil and abſolute right to great eſtates, and yet are without the comfort thereof, becauſe they make not uſe of them.

5. *They are of ſome evidencing uſe, who the perſons are, that are intereſted in the promiſes:* though other promiſes are *primary*, yet theſe are *ſecondary evidences:* when thoſe gracious qualifications can be diſcerned, they are uſeful for the confirmation of our intereſt in eternal mercies. They give a deſcription of the perſons, and are ſo far diſtinguiſhing, as when they are ſeen we may meaſure our eſtates and conditions by them.

Thus, many ſcriptures ſpeak of thoſe *qualifications, not as conditions, giving right*, but as *declarative evidences* of a title to Covenant bleſſings, even to ſalvation. So Rev. 22. 14. *Bleſſed are they that do his commandments, that they may have right to the tree of life.* Not that their *keeping* of them *did give a right and title* unto life, for none can duly keep them before believing, and then they have it; but that their *right* to it may be *evidenced* by ſuch good effects. For, theſe were already in a ſtate of grace, and were before intereſted in Jeſus Chriſt unto eternal life, on which ac-

count, they are oppoſed to thoſe that are *without*, verſ. 15. *without are dogs*, &c. The uſe of *the tree of life*, was the *confirming* in life, *Gen.* 3. 22, 23. So, this keeping his Commandments (of which *believing* is chief) is the way to *a confirmation* in a living ſtate, or to give a further teſtimony of their right to life.

So Jam. 2. 24. *By works a man is juſtified and not by faith only.* Not that *love* or *evangelical works* come in the leaſt into *juſtification* it ſelf, as a *cauſe* or *condition* thereof; the Epiſtles to the *Romans* and *Galatians* are full againſt this; but are the fruits and effects of it. They *as evidences*, teſtifie to a mans ſelf, or to others that he is juſtified; as, verſ. 18. *I* [*will ſhew*] *thee my faith by my works.* We are then, *not properly*, but only *declaratively* juſtified by works; they as precious effects do argue a lively faith which is a means unto imputed righteouſneſs and juſtification, not a ſyllable that it is a condition thereof.

So, 1 John 1. 9. *If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs.* Not that our *confeſſion* is properly *a condition*, ingaging the faithfulneſs and juſtice of God to forgive, (I proved before, that is not ſuſpended till our confeſſing) but *a*

way

way and means to our gaining a ſenſe, a freſh application, an evidence and manifeſtation of our intereſt in forgiving grace.

And *as evidences*, ſo they may promote comfort; only we are to take heed, that we do not ground and bottom our conſolation, on the qualifications within, but on the promiſe it ſelf (or the Lord therein) without. Many are drawing and fetching their comfort from their faith and other graces, and lay the ſtreſs of it there, and accordingly are up and down, ebbing and flowing therein, inſtead of fetching it from the Lord in the promiſe, an immutable thing, *Heb.* 6. 18. by the means of faith, and taking that and other graces only *as evidences* of intereſt in it. Some, becauſe they are *weary and heavy laden*, thence take their *reſt and refreſhment*, whereas they are called out of themſelves, to *come* for it to Jeſus Chriſt, *Matth.* 11. 28. When qualifications lie moſt dark, or are moſt clearly diſcerned, yet we ſhould not look ſo much to theſe, as to Jeſus Chriſt in the promiſe for Conſolation.

Thus I have endeavoured to open the *nature of the Old and New Covenant*.

As to the *Mediatorial Office* of Jeſus Chriſt, it is largely handled by others, and ſo ſhall not be inſiſted upon by me at preſent.

ſent. Only I would ſay thus much, when Jeſus Chriſt was upon Earth, he performed the Office of *a Mediator* as to ſatisfaction; and now he is in Heaven, he doth it ſtill as to interceſſion, *Heb.* 7. 25. He preſenteth his obedience continually to the Father for our obtainment of what he hath purchaſed. Would we have any fœderal bleſſings, *the Law* written in our *heart* in more lively characters, the Lord witneſſed more fully to be *our God*, or *ſin to be pardoned?* let our faith be acting upon him as one that mediateth for our obtainment of all; for he is the *Mediator*, not of the *Old*, *but of the New and Better Teſtament*, *which is eſtabliſhed upon better Promiſes.*

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